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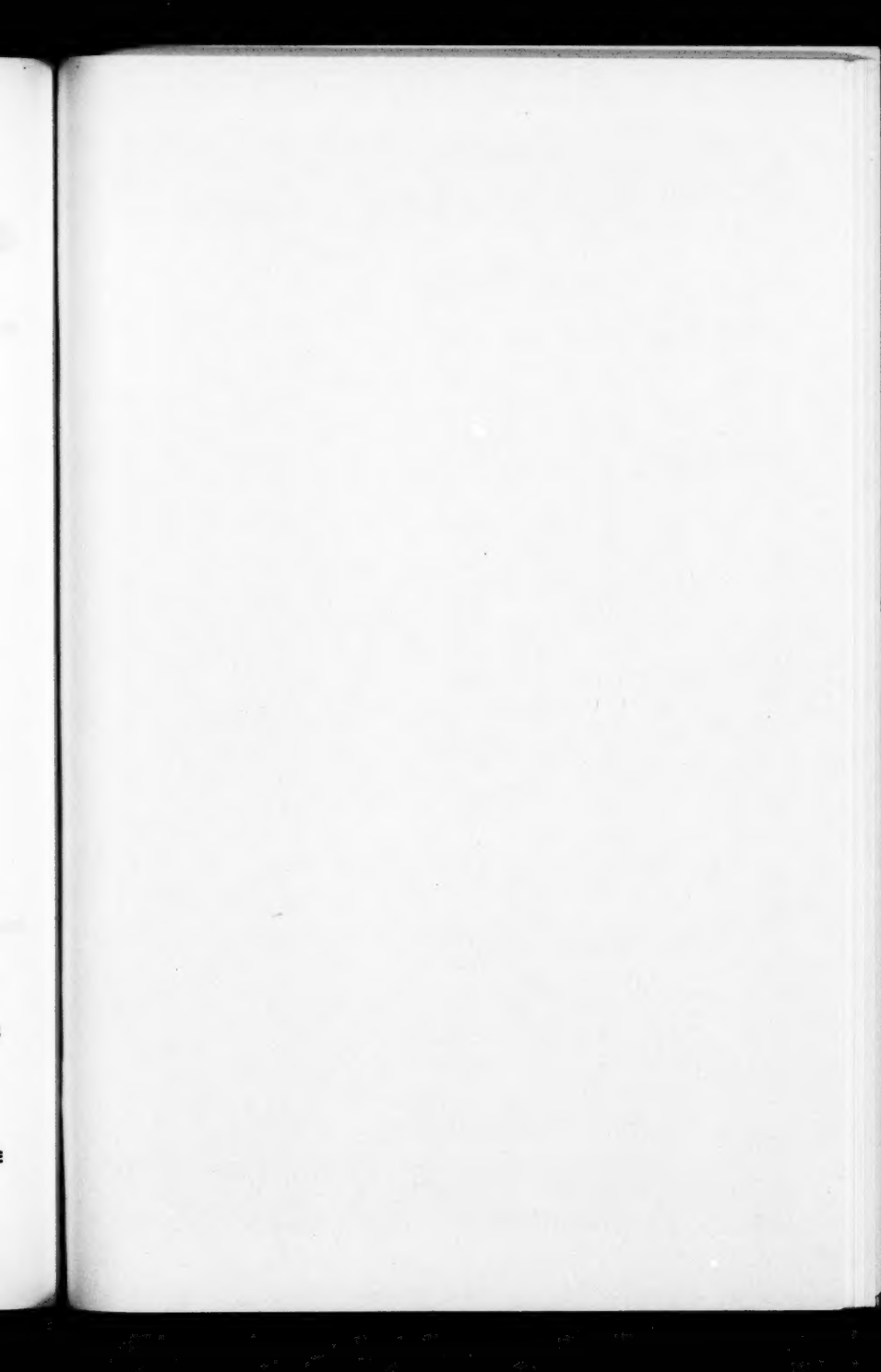
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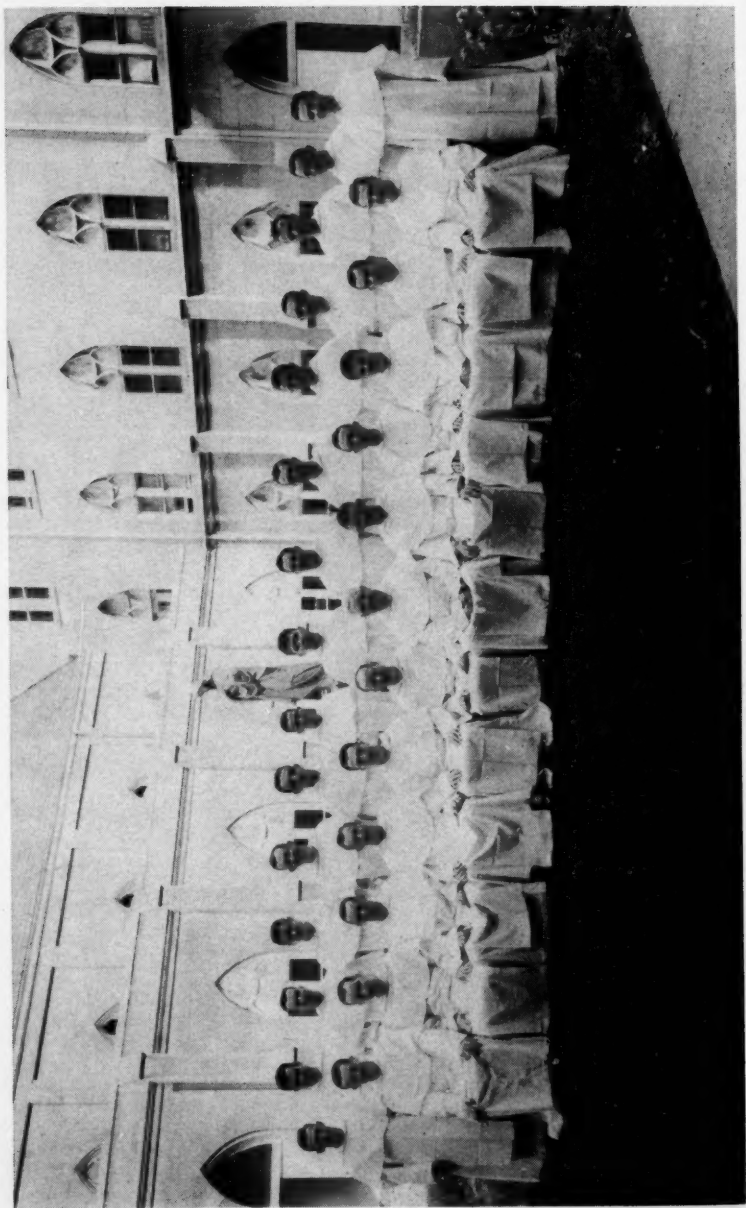
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J.M.J.D.

DOMINICANA IS INDEXED IN THE CATHOLIC PERIODICAL INDEX AND IN THE GUIDE
TO CATHOLIC LITERATURE.





ORDINATION CLASS

Province of Saint Joseph

1959

seated, left to right

Joseph Albert Broderick
Nicholas Robert Reid
William Colman Jerman
Christopher Philip Grimley
Leo Mannes McCarthy
Rev. Thomas K. Connolly
Master of Students
Very Rev. Charles H. McKenna
Prior
John Patrick McGovern
Victor James Thuline
Robert Regis O'Connell
Charles Gerard Austin
Donald Brendan Barrett
Alfred Quentin Lister
absent

standing, left to right

Maximilian Rebollo
Province of the Holy Rosary
Joseph Basil Boyd
James George Muller
Thomas Jude Maher
Paul William Seaver
John Pius O'Brien
Christopher Maurice Austin
William Cyril Dettling
Edward Dominic Le Blanc
Thomas Vincent Di Fede
Edward Louis Martin
Valentine Joseph Rivera
Province of Holland
John Terence Reilly
John Francis Rodriguez
Province of the Holy Rosary
William Luke Tancrell

OF THE ORDER OF PREACHERS

Ordained

in

Saint Dominic's Church, Washington, D. C.

by

Most Reverend Patrick A. O'Boyle, D.D.

Archbishop of Washington

Editorial

HAURIETIS AQUAS, the encyclical of the late Pope Pius XII, on devotion to the Sacred Heart, leaves no doubt as to the unique and important role this devotion should play in the life of every true son of Holy Mother, the Church. The Holy Father, in this encyclical, has enriched the Church with on authoritative testimony to the scriptural, traditional, theological and liturgical foundations of this devotion. The saintly Pontiff goes so far as to assert that, "if the evidence on which devotion to the Wounded Heart of Jesus rests is rightly weighed, it is clear to all that we are dealing here, not with an ordinary form of piety which anyone may at his discretion slight in favor of other devotions, or esteem lightly, but with a duty of religion most conducive to Christian perfection." In its practice, it may be considered, "the perfect profession of the Christian religion."

This effusive praise of Pope Pius is not difficult to understand when we consider that devotion to the Sacred Heart of Jesus is a most excellent means of fulfilling that divine commandment, which is the basis of all Christian perfection: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength" (Mark, 12:30). For *love* is the center and focal point of this devotion which, in its essence, is nothing less than devotion to the human and divine love of the Incarnate Word and to the love of the Father and Holy Ghost for sinful mankind. The wounded heart of our Saviour is the living sign and symbol of that love which cannot but evoke and enliven our love for God and man in return.

The most telling and provoking manifestation of Christ's love for us is to be found in His passion and death on Calvary. "The mystery of the divine Redemption," Pius tells us, "is first and foremost a mystery of love. . . . And in fact Our Divine Redeemer was nailed to the Cross more by love than by the force

of the executioners. His voluntary holocaust is the supreme gift which He bestowed on each man according to the concise words of the Apostle: 'Who loved me, and gave Himself up for me.'"

Yet this loving sacrifice of our Divine Lord, which He offered to His Heavenly Father out of His ardent love for us, is not a thing of the past. Each day this sacrifice of love is renewed in the Holy Sacrifice of the Mass, on countless altars throughout the world. The priest, as an instrument of the great High-Priest, Jesus Christ, offers anew, to the heavenly Father, the infinite love of the Sacred Heart in the unbloody sacrifice of the altar. The institution of the holy Priesthood is the means Christ has chosen to perpetuate this greatest manifestation of His love for us. Little wonder, then, that the Holy Father lists the sacred priesthood among the greatest gifts which the most Sacred Heart of Jesus has bestowed on men.

On June 5th, the feast of the Sacred Heart, before the high altar of St. Dominic's Church in Washington, D. C., twenty-six young Dominicans received this sublime gift of the sacred priesthood from the priestly Heart of Christ. We dedicate this issue of *Dominicana* to these newborn priests of the great High-Priest, and pray, in the spirit of St. Paul, that throughout their priestly lives, they may be rooted and grounded in the love of the Sacred Heart; that they may be able to comprehend with all the saints what is its breadth and length and height and depth; that they may know Christ's love, which surpasses knowledge, in order that they may be filled unto all the fullness of God.



"Is there a devotion more excellent than that to the Most Sacred Heart of Jesus, one which is more in accord with the real nature of the Catholic faith or which better meets the needs of the Church and the human race today? What act of religion is nobler, more suitable, sweeter and more conducive to salvation, since this devotion is wholly directed to the love of God Himself?"

(POPE PIUS XII, *Haurietis Aquas*)

THE SACRED HEART AND THE PRIESTHOOD

Louis Martin, O.P.

IN THE WORDS of the late Pius XII in his apostolic exhortation to the clergy, *Menti Nostrae*, "the priesthood is a great gift of the Divine Redeemer, Who, in order to perpetuate the work of redemption of the human race which He completed on the Cross, confided His powers to the Church which He wished to be a participator in His unique and everlasting Priesthood. The priest is like 'another Christ' because he is marked with an indelible character making him, as it were, a living image of our Saviour."¹ The Catholic Priesthood, then, is nothing else than a participation in the eternal priesthood of the Word made flesh. It is the translation into the present of the sacrificial priesthood of Christ upon the cross.

THE PRIESTHOOD OF CHRIST, A WORK OF LOVE

Above and before all, God made creatures in order to communicate Himself to them. Creation is not, however, the inevitably necessary result of the goodness of God communicating itself. The Trinity gives full satisfaction to the limitless longing for diffusion which springs from the possession of Infinite Goodness. The gift of God in communicating Himself is unnecessary, useless, from God's point of view. For it is not utility which motivates a loving heart in giving of Itself. So, given that God did create and that there is nothing in God to render creation necessary, we must look to the Divine Goodness and the Divine Love as the motivating force in creating. Thus, creation was a work of love, a work of the heart of God.

Man sinned. He did not return that love, but rather turned from God. He forfeited his right to heaven and by his sin was stripped of the privilege of sharing in the Divine life which in the beginning God had so graciously bestowed on him. True,

God permitted man to fall, but the heart of God was immediately moved at the sight of man's misery. It provoked mercy and Divine Mercy decreed the Incarnation. Again, not a necessary decree but a free one: Divine Liberty rooted in Divine Love. Thus, the Incarnation was a work of love, a work of the heart of God.

The chief purpose of Christ's coming was to redeem us, to repair for the infinite offense committed against God, to offer through sacrifice infinite satisfaction "which will make the dew of Divine Mercy descend upon sinful humanity."² He is, therefore, above all else priest. For is not the role of Redeemer and Saviour that of priest? As priest, Jesus forgave sins and instituted the sacraments. He taught us the mysteries of the Father. He poured out on us the waters of Divine consolation. He gave supreme expression to His priesthood when He ascended Calvary and from the cross offered up and immolated to His Father His body and blood, His life. It was a priesthood rooted in love, for the mystery of the Incarnation is primarily a mystery of love. It was priestly activity springing from love, for it was the work of redemption, the *raison d'être* of the Incarnation. It was the work of a loving heart, Christ's Sacred Heart.

To say that Christ's priestly activity finds its source in His Sacred Heart, is no more than saying that His priestly activity was motivated by His human as well as divine love. It is the human love of the Word made flesh, the sacred love with which He loved Mary and Joseph, the merciful love that converted the Magdalen and Peter, the love that poured itself out in pity upon all that suffer, the heroic love for mankind that knew no limit, the love of him who "having loved his own who were in the world, loves them unto the end."³ Christ became Incarnate for the express purpose of showing us His love. It is by discovering this inspiration of love in the priestly ministration of the Divine Redeemer and by finding its vital influence in His every word and work that we truly come to an appreciation of the Sacred Heart and its relation to the Priesthood.

CHRIST THE PREACHER

Christ preached the word of God. It is one of the essential duties of a priest. Christ, as priest par excellence, was, therefore, supreme preacher. The Son of God became man precisely to hold the office of preacher. "Let us go," said He, "into the neighboring villages and towns, that there also I may preach, for that is why I have come."⁴ It might be well to look at Christ as preacher and

try to see that inspiration of love; to show that it mirrored a loving heart.

The late Pius XII in his beautiful allocution on "Preaching the Word of God" states that three things characterized the preaching of Christ. The first of these was its personal character, "His ability to put His very soul into His words, along with His wisdom and love, so that these words became a faithful mirror of His person." Christ's infinite knowledge in His intellect, and infinite love stored up in His heart was poured forth in this divine office of preaching. It was the whole Christ, the entire Christ—intellect and will, knowledge and love. His very soul was put into His words. The effect of such preaching, says our late Holy Father, was "an absolute certainty, clarity of mind, and fixed firmness in the will." Thus, when Christ spoke, He spoke "as one having authority."⁵ When Christ spoke He adapted Himself to His listeners. With Nicodemus He was profound; with the priests He quotes the law; with the people He was simple, familiar. When Christ spoke He was guided by one love, the love of His listeners and by one desire, their union with His Father.

The second of these aspects of Christ's, the one that might be termed most characteristically "loving," was "His dedication to the service of souls." "This love had been His life, His *raison d'être*," says Mother Louise de la Touche. "It had been the continual aspiration of His Soul, the beating of His Heart, the principle of His actions, of His words, of all His thoughts. He was born for souls, He died for them, and in the thirty-three years which He passed on earth from the crib to the sepulchre, like a devouring fire, this love had never, for a single moment, ceased to consume His soul."⁶ Perhaps the most revealing of Christ's sermons in this regard was when He compared Himself to the Good Shepherd. In this beautiful comparison Christ humbly reveals the essence of His heart. He is the Good Shepherd who cares for His flock, even to the point of giving His life, the supreme expression of love.

No one in history was received with such an enigmatic reception as was Christ. Scores praised Him, scores reviled Him. Yet there is no one in history who, throughout it all, presents such a picture of equanimity. Criticized, He was not cast down; praised, He was not carried away. This, simply because He never had His own glory in view nor did He measure His preaching by mere human success. His preaching, motivated by His love, transcended all human consideration. Thus, says Pius XII, "He re-

mained calm in judgment and totally independent of the pleasure or resentment, approval or disapproval aroused in men by His words."⁷

Christ's preaching is one solid example of priestly ministration motivated by love. Out of the abundance of His Sacred Heart His Sacred Lips spoke. They conveyed a message of selfless love. Christ "knew all the hidden depths of the heart and exerted over it an influence which only those can wield who know the height and depth, the length and breadth of love."⁸ Nothing else could have given such insight into the souls of men. His whole life is one long sermon of love. As priest, He was to show that love in an even greater way, and this, through the gift of Himself.

PRIEST AND VICTIM

"It is impossible to contemplate Jesus Christ on the cross without being persuaded of His infinite love for souls."⁹ Only a motive such as love could explain it. It is here that the heart of Christ is truly made manifest. "What else is the cause of the Lord's coming than to show us His love," says St. Augustine.¹⁰ "Greater love than this no man has that he lay down his life for his friends."¹¹

It can be said with absolute certainty that God was in no way bound to redeem mankind. Yet He did. He sent His only begotten Son whose primary and essential task was to reconcile man to God. "Behold the Lamb of God." Christ lovingly responded to the needs of mankind. Thus, He became a Victim, a Holy Victim, whose immolation would efface the sins of mankind. So holy was this Victim, of such infinite dignity that He, alone, could offer Himself. Christ was the Priest of His own sacrifice.

The sacrifice of Christ was the only, one, true sacrifice, the most acceptable of all times. Why? Because it, of all sacrifices, faithfully and uniquely manifests exteriorly all the loving submission of Christ's soul to God's eternal designs. "The very act by which Christ voluntarily underwent His Passion was sovereignly pleasing to God because it was animated by charity."¹² It, alone, manifests a love which was at once filial and supernatural. It was the filial love of Christ as new Head of humanity. It was the supernatural love of the God-man offering Himself lovingly and obediently to satisfy for man's outrage.

The cross can only be explained in terms of love. It marks the perfection of love, "for there was no better way that Christ could show the extreme to which His love both for the Father

and for mankind was prepared to go."¹³ Herein lies the full measure of the love of the Sacred Heart.

CONCLUSION

"The priest is another Christ . . . a living image of our Saviour."¹⁴ He has been called to this by Christ since it was Christ who chose him to be His representative. He is, therefore, called to live in constant union with Him. He is called to lead the life of the eternal Priest.

The priestly life of Christ is a fertile example of the life a priest should live. It, as has been shown in some small way, was a life of unending love. The priest, therefore, if he is to live in intimate union with the eternal Priest, must strive to reproduce that life in himself. He should, then, take the example of Christ's priestly activity and use it as his model. In preaching the word of God, Christ provides the way. The truth he will preach will not be barren and stale but will be truth transformed by love. He will never seek his own glory. He will be fixed with the desire for souls and of their union with His Father. After the example of his Divine Model, the priest will become a victim, willingly, lovingly uniting himself to the offering of Jesus—spending himself for the love of souls. Truly his priesthood will be a translation of the sacrificial priesthood of Christ into the present. Thus, "if his priestly soul, reproduces the Soul of Jesus Christ; if his priestly heart is conformed to the Heart of Jesus Christ, it is no longer his own action, but the action of Jesus Christ, the Divine Priest."¹⁵

FOOTNOTES

¹ *Menti Nostrae*, No. 7.

² Heris, O.P., *The Mystery of Christ*, translated by Denis Fahey, C.S.Sp., Newman Press, Westminster, Maryland, 1950. p. 31.

³ John, 13:1.

⁴ Mark, 1:38.

⁵ *Preaching the Word of God*, The Pope Speaks, Spring, 1957. p. 381.

⁶ de la Touche, *The Sacred Heart and the Priesthood*, Newman Press, Westminster, Maryland, 1948. p. 128.

⁷ *Op. cit.*

⁸ Tanqueray, *Doctrine and Devotion*, translated by Rev. Louis A. Arand, S.S., Desclee & Co., 1933.

⁹ *Op. cit.*

¹⁰ St. Augustine, *De Catech. Rudib.* iv.

¹¹ John, 1:29.

¹² *Summa Theologiae*, 111, q. 47, a. 2.

¹³ *Op. cit.*

¹⁴ *Op. cit.*

¹⁵ *Op. cit.*

THE THEOLOGY OF THE DEVOTION TO THE SACRED HEART OF JESUS

Robert R. O'Connell, O.P.

"The Heart of Jesus is the Heart of a divine Person, that is, of the Incarnate Word, and . . . by it all the love with which He loved, and even now continues to love us is represented and, so to speak, placed before our very eyes."¹

THESE WORDS of the late Pontiff, Pius XII, in the encyclical letter "Haurietis Aquas" of May 15, 1956, lay bare the theological foundation of the devotion to the Sacred Heart of Jesus. It is a devotion to love, the love which led Christ to the cross of Calvary, and beyond to the sanctification of the members of His Mystical Body. The mystery of the cross is the mystery of the redemptive Incarnation, and the Incarnation is *par excellence* the mystery of love: devotion to the Sacred Heart is devotion to that human and divine love which consumed the Heart of our divine Redeemer. Thus, the redemptive activity of the God-man in His passion and death is the key to the understanding of the Sacred Heart. Removed from the context of our redemption, this devotion degenerates into an emotional and sentimental piety altogether alien to Dominican Spirituality. It will be our purpose to discuss in summary fashion, the theological *nexus* between the doctrine of the Incarnation and the Sacred Heart as taught in the "Haurietis Aquas," with special reference to St. Thomas' tract on the Incarnation.

HEART OF JESUS, SYMBOL OF INFINITE LOVE!

Of fundamental importance in our discussion is the determination of the precise object of devotion to the Sacred Heart. Are we to conceive the Heart of Jesus merely as the physical organ, vitally involved in the continuation of human life, without refer-

ence to the natural and supernatural affective life of Christ? Or does the devotion center around the so called "ethical" Heart of Jesus, which would include not only the physical organ but also the soul with all its natural and supernatural endowments? In truth, devotion to the Sacred Heart embraces both aspects, but with qualifications.

According to the teaching of Pius XII, the object of the devotion to the Sacred Heart of Jesus is the actual, physical Heart of Christ, formed in the womb of the Blessed Virgin, pierced by the soldier's lance on Calvary, which now shines forth in the glorified body of Jesus in Heaven. But over and above the physical Heart, the Devotion is centered in the Heart of Jesus as the "symbol and index" of the love of Christ. In the words of Pius XII:

"His Heart, more than all the rest of the members of His Body, is the natural sign and symbol of His boundless love for the human race."²

This, in fact, is the distinguishing aspect of "the" devotion to the Heart of Jesus. In view of the hypostatic union, the human nature of Christ communicates in the divine existence of the Word; Christ is divine, and as a divine Person, worthy of adoration. Insofar as each member of Our Lord's body exists in virtue of divine subsistence, it too may be the object of adoration. We may adore the pierced hands of the Saviour, and in the same sense we may adore the Heart of Jesus. But this would not be "the" devotion to the Sacred Heart; it would be "a" devotion to the Heart of Jesus, but without the symbolism of love, it would not be the devotion spoken of in "Haurietis Aquas," nor the devotion of St. Margaret Mary. Devotion to the Sacred Heart of Jesus is devotion to the love of Christ symbolized in His divine heart of flesh. Hence, we may distinguish the material object of this devotion—the physical heart of the Saviour, and the formal object—the physical heart *precisely* as a symbol of love.

This symbolism of the heart, though it has been called into question because of modern scientific findings in the field of physiology, is nevertheless, naturally and in a sense supernaturally appropriate. There is no doubt that undue stress and emphasis can be placed on the role of the heart in our affective life, and it would be entirely erroneous to conceive of the heart as the organ by which man elicits properly human actions of rational love, but no one can deny the symbolic role of the heart in the affective side of human experience, the identification of the heart with the

noble emotions of love, joy and courage. Even our ordinary mode of speech betrays this identification: we use the expressions "large-hearted," "heart of stone," "pure of heart" and the like—not in a purely metaphorical sense, but because experience has shown us the actual relationship of the physical reactions of the heart with the states denoted by these phrases. Moreover, the heart, as the organ of circulation, is vital to all sensory experience of emotion and affection which form such an integral part of our human operation. This intimate union and interactivity of corporeal and spiritual elements in man is verified in an univocal sense of Jesus Christ, and indeed is the very basis of the symbolism of love found in the Sacred Heart. In summary, we may say that the object of the devotion to the Sacred Heart is the Heart of Jesus, adorable in itself and symbolic of His Infinite love for us.

HEART OF JESUS SUBSTANTIALLY UNITED TO THE WORD OF GOD!

We have indicated that the mystery of the Redemptive Incarnation is a mystery of love, and that devotion to the Sacred Heart is devotion to that love. A more accurate analysis of the connection between the Incarnation and the Sacred Heart reveals the profound ramifications of this devotion, which moved Pope Leo XIII to characterize it as the "most excellent form of religion."

St. Thomas tells us in the IIIa Pars of the *Summa*, that the Incarnation, the assumption of human nature by the Second Person of the Blessed Trinity, is the greatest and most perfect communication of divine Goodness *ad extra*, that is, outside the Trinity Itself, the greatest act of Love. At Mary's Fiat, divine Omnipotence communicates to the human nature of Christ the infinite and divine existence of the Word. We are in awe at this divine largess, our minds stupified by God's benevolence. Man has been the recipient of God's mercy in many ways, but none can compare with the supernatural gift of divine existence in the Incarnation. What has occasioned this act of infinite love—what motivated God in bestowing such a gift on man? St. Thomas insists explicitly and implicitly that the motive of the Incarnation was mankind's redemption, his reconciliation to God and reconstitution in grace. God's love for sinful man moved Him to send His Divine Son, and the Son's love for us elicited the supreme act of love, the supreme sacrifice of Calvary.

Omnipotent love conceived mankind's redemption; Divine Wisdom decreed the Hypostatic Union as the most fitting manner of accomplishing this redemption. Man, in the person of Adam, had sinned against God—his sin was in a sense, infinite. His satisfaction must be infinite. No mere man could offer this infinite satisfaction—his creatureliness precludes action of infinite merit. Only the satisfaction offered by an infinite Person could atone for this offense according to the strict rigor of justice. Our Saviour must be a God-man—True God and perfect man. God, then, in willing the Incarnation made possible the redemption of man; for Christ, as a divine Person could posit infinite actions, and as man could offer sacrifice to God. The personal union of divine and human nature in Christ made possible vital human operations of merit, sacrifice and satisfaction which had infinite value before the face of God.

HEART OF JESUS FULL OF GOODNESS AND LOVE!

Divine Love had found a way to meet the demands of Divine Justice, and that way was the way of love itself. The love of the Blessed Trinity for mankind set in motion the work of the redemption. That love caused the Incarnation, lifting up the human nature of Christ to the sphere of divine existence. Jesus was conceived in love, lived in love and died in love. The Man of Sorrows is also the Man of Love—love of God and of His fellow man permeated His very Being—it was the *raison d'être* of His life and death.

Pope Pius XII distinguishes a three-fold love in Christ, a three-fold love symbolized in the Sacred Heart—the Subsistent Love which is the Divine Nature, the supernatural love of Charity, and the sensible love of His Human Nature.

Jesus, as the Son of God, consubstantial with the Father and the Holy Spirit, shares with Them the divine love of the Godhead. In the Hypostatic Union, the Person of the Word remains unaltered, retains all the perfection of the Divine Nature. It is this same divine love of mankind which effects the Incarnation, and it is this love in the Second Person of the Blessed Trinity which moves Him to assume human nature. This love in Christ is the Grace of Union—the humanity of Christ is permeated by the Subsistence of the Word. The actions of Christ are the actions of a Divine Person, and the love which flows from His Divine Nature is attributed to this God-man, Jesus Christ. Jesus truly loves

sinful mankind with the infinite, uncreated love proper to a Divine Person.

This infinite, uncreated love of Jesus, however, does not preclude the existence in Him of a finite, created love, a love which flows from the gift of Sanctifying Grace. It must be borne in mind that the Word took to Himself a perfect human nature; hence He was endowed with the capabilities of acting in a human manner. He could and did elicit acts of human love, flowing from His free human will. These human acts of Christ's natural faculties, moreover, were raised to the supernatural level by the gift of a created grace far surpassing any gift of grace bestowed on any man. This gift of Sanctifying Grace, accompanied by the infused virtue of supernatural Charity, flows from the Hypostatic Union as a moral property. The communication of divine existence to the human nature of Christ, the Grace of Union, is of the substantial order, rendering Christ infinitely Holy in the order of being. From this substantial sanctification of the humanity of Christ, there arises an exigence, a real demand for sanctification of His humanity in the accidental, operational order. In the Saviour's redemptive activity, His human nature plays an indispensable part. The work of merit, sacrifice and satisfaction must be supernatural, free *human* acts, elicited under the influence of the supernatural habit of Charity. To deny the principle of these actions, the infused virtue of Charity, and to affirm the need only of transitory actual graces in Christ's humanity, is to accuse God of niggardliness in the bestowal of His grace. It is to derogate the Divine Wisdom. The infused habit of Charity in the soul of Christ is the principle of that supreme act of love by which Jesus accomplished our redemption; indeed it is the principle of His every action. The perfection of this love is beyond our comprehension. It flows from an infinite grace³ and is "enlightened and directed"⁴ by the incomparable intellectual perfection which is Christ's.

Over and above this twofold spiritual love, the Sacred Heart is also the symbol of that sensible love rooted in the perfect humanity of Christ.⁵ Jesus was true man, a perfect man endowed with all the cognitive and appetitive faculties proper to a creature composed of spiritual and corporal elements. Man is of body and soul—to deny the perfections proper to His body is to deny His human nature. The intimate connexion of the sensible love of Christ and the doctrine of the Hypostatic Union is clearly taught by the Holy Father:

"For by faith, through which we believe that the human and divine natures were united in the Person of Christ, we can see the closest bonds between the sensible love of the physical Heart of Jesus and the twofold spiritual love, namely human and divine."⁶

Devotion to the Sacred Heart, then, is a return of love, a response of the love in our hearts to the human and divine love of our Redeemer.

HEART OF JESUS FONT OF LIFE AND HOLINESS!

We have insisted on the intimate connection and interrelation of the devotion to the Sacred Heart and the mystery of the Redemptive Incarnation of the Son of God. We have discussed in general terms the love of God for man, the love of the Saviour by which He elicited the redemptive act of the cross, and the symbolism of the Sacred Heart with regard to these loves. It remains now to apply this doctrine to our spiritual life—the role of the Sacred Heart in the sanctification of the Mystical Body.

God, in His infinite Goodness, has willed from all eternity that man should partake of His Happiness. For this were we created and to this should our every action tend—"to know, love and serve God in this life, and to be happy with Him in the next." But knowledge and love of God are supernatural gifts—gifts of His love. Gifts which Adam and Eve had lost for us by their sin of disobedience in the Garden of Paradise. After the fall, mankind was destitute of God's grace—he was filled with sin. He deserved nothing from God, and indeed owed Him an infinite debt of justice—one which he alone could not pay. But God deigned to restore man to divine favor, He willed that man be redeemed from his iniquity. God the Father sent His Only Begotten Son as Saviour.

Christ, the Incarnate Word, in loving obedience to His Father's command, offered Himself as sacrificial Victim to appease the divine justice, to bring about the redemption of His fellow man. "God so loved the world that He sent His Only Begotten Son, and the Son so loved us that He gave His life for our salvation." Our redemption was conceived and accomplished in love.

Jesus, in dying on the cross merited eternal salvation for all men. This action is termed *objective redemption*. In accepting this sacrifice, God erases the debt due to original sin. Mankind, through the passion and death of Our Lord is reconciled to God and delivered from eternal punishment. The Passion is accomplished by love, this act is elicited by Jesus' free human will under

the impulse of the infused virtue of Charity. Love is the very cause of our redemption—love symbolized in the Sacred Heart of Jesus.

Distinguished from this *objective redemption*, of which the supernatural Charity of Christ is the principal efficient cause, is *subjective redemption*—the application of the merits of the cross to the members of the Mystical Body. Christ merited by His death eternal salvation for each man; but the reward was to be distributed, so to speak, by Jesus Christ Who had alone merited it. The sanctification of the Christian is brought about by grace—sanctifying grace. St. Thomas teaches that this grace is friendship with God, a participation in the intimate life of God, a communication in the very happiness of the God Head. But it is also a *Christian* grace—a grace of conformity to the passion and death of Jesus Christ. The grace of the present economy of salvation is the grace of the cross—all grace is Christ's grace.

The role of the Sacred Heart in conferring grace upon the members of the Mystical Body is to be understood in the context of principal and instrumental efficiency. God alone is the principal efficient cause of grace in the souls of men; the Trinity alone can raise man to a participation in the Triune Happiness; the God-head alone can grant communication in Divine Beatitude, which is grace. But Infinite Wisdom has willed to use the humanity of Christ as an instrument in causing grace. The Infinite Love of God communicates the power of raising man to divine life, to the infused Charity of Christ. And like any instrument, the humanity of Christ in effecting our sanctification, not only receives and transmits the operation of the Principal Agent, but it also has its own proper operation. The human nature of Christ elicits its own vital human actions in causing the effect of the superior cause. The properly human acts of the humanity of Christ are acts of supernatural love and knowledge. In acting instrumentally, these acts are raised to an effectiveness which transcends human capabilities.

A more ample exposition of the nature of instrumental causality, and its application to the causality of the humanity of Christ in our sanctification would be necessary for a complete understanding of the role of the Sacred Heart in our spiritual life. Unfortunately, this is impossible here. It must suffice to present merely a summary of the preceding doctrine by way of conclusion.

In the devotion of the Sacred Heart, we adore the physical

Heart of Jesus as a symbol of that threefold love, divine, infused and sensible, which consumed the Heart of Jesus and which wrought our salvation. The divine love of the God-head for mankind motivated the Second Person of the Blessed Trinity to assume human nature.

The infused love of Charity elicited the supreme act of love, the sacrifice of the cross, which purchased our redemption. The sensible love of Christ is the perfect indication of the profundity of that love. In applying the merits of the cross Jesus' human will elicits vital acts of love for man, causing grace in his soul as an instrument of divinity, anticipating, in a sense, the decree of the Divine Will with respect to each soul. Perfect harmony exists between the divine Will and the human will of Christ, between the divine love for man, and Christ's human love. This is the love which we adore in the Sacred Heart—the love which accomplished our redemption and now and forever causes our sanctification and beatitude. Our only answer to this love can be an answer of love.

FOOTNOTES

¹ Encyclical Letter of Pius XII "Haurietis Aquas" of May 15, 1956, N.C.W.C. translation, p. 30, No. 142.

² *Ibid.*, p. 7, No. 27.

³ *Summa Theologiae*, IIIa, q. 7, art. 11.

⁴ *Op. cit.*, p. 16, No. 64.

⁵ *Ibid.*, p. 16, No. 65.

⁶ *Ibid.*, p. 30, No. 137.



"Wherefore the wound of the Most Sacred Heart of Jesus, which had now completed the course of this mortal life, is down through the ages the living image of that love freely bestowed by which God gave His only begotten Son for the redemption of man, and with which Christ loved us all so intensely that He offered Himself for us a bloody victim on Calvary: 'Christ also loved us and delivered Himself up for us as an offering and a sacrifice to God to ascend in fragrant odor.'"

(POPE PIUS XII, *Haurietis Aquas*)

DOMINICAN DEVOTION TO THE SACRED HEART

James Thuline, O.P.

FIDELITY to the mind of the Church has always been one of the hallmarks of the Dominican tradition. Thus when the late Pope Pius XII in his Encyclical *Haurietis Aquas* said: "The Church has always held devotion to the Sacred Heart of Jesus in such high regard and continues to esteem it so greatly that she strives to have this devotion flourish throughout the world and to promote it in every way,"¹ we are not surprised to find that devotion to the Sacred Heart is an old and glorious tradition found in the Order from its beginnings over seven hundred years ago. We find strong confirmation of this in the very same encyclical in which the Pope singled out the names of those *prior* to the time of St. Margaret Mary Alacoque "who achieved special distinction in establishing and promoting devotion to the Most Sacred Heart of Jesus."² Of the eight names listed *three* are members of the Dominican family, a rather large percentage particularly when it is noticed that no other Order or group has more than one representative. It is the intent of this article to examine, though rather briefly, the history of the devotion within the Order placing particular stress on the earlier centuries and on some of the developments in recent centuries.

THE EARLY CENTURIES

Pere Bainvel, the Jesuit historian of the Sacred Heart devotion, says: "With regard to St. Ignatius, we have no certain historical proof that he had any devotion in the strict meaning of the word, to the Heart of Jesus."³ Somewhat the same problem confronts anyone seeking similar evidence with regard to St. Dominic. He left us no writings and the canonization process gives no

evidence of explicit devotion to the Sacred Heart. Yet one of the more familiar representations of St. Dominic is that of Fra Angelico depicting Our Holy Father kneeling at the foot of the Cross while the blood from the wounded side of the Saviour trickles down onto his cappa. Whatever be the fundament of this representation, this much is certain, St. Dominic had very obviously a warm and tender affection for the sacred humanity of Christ, and it is but a short step from love for the wounds of Our Saviour to devotion to His Sacred Heart. Traces of this are to be found in the correspondence of St. Dominic's successor, Blessed Jordan of Saxony. So it is in 1223 we find him exhorting Bl. Diana of Andalo:

"... in Him (Christ) you will find an abundance of gold. . . . It is the streams flowing from the source, the wounds of the Saviour, which attest the abundance of this red gold of divine love. . . . If then you keep yourself at the right hand of Christ, near the stream which flows from his right side you will be clothed with gold."⁴

We see then that the first two Generals of the Order, though not precisely defining the nature of the devotion, did give their followers a direction, an example, that was not to be overlooked.

The first and most illustrious Dominican of that period to be captivated by an explicit love for the Sacred Heart, St. Albert, is the first of the three members of the Order cited by the pope in *Haurietis Aquas*. Laying one more claim to his title of the "Great," he was among the first to propagate the devotion particularly in his writings, which abound in many direct references to the Sacred Heart such as the following:

"The Heart of Our Lord is the golden ark of the Covenant; therein is preserved the manna of grace, which dispenses the Holy Eucharist to us. . . . Love goes forth from a Heart always consumed by it. . . . Through a love which enkindled it like a fire and wholly consumed it for those it loved, the Divine Heart was moved to prepare graces for us."⁵

Modern writers point out that St. Albert seems to have been the first to indicate the close connection between the Sacred Heart and the Eucharist.

Slightly younger contemporaries of St. Albert, such as Henry of Hallis and Theodoric of Appoldia, were doing a great deal to spread the devotion, particularly in their capacity as spiritual directors for some of the more renowned convents such as that of the Cistercian nuns of Helft. In this famous convent dwelled not only the great mystic St. Gertrude (d. 1302) but also St. Mech-

tilde of Hackenborn (d. 1298) and the saintly Mechtilde of Magdeburg (d. 1285). The latter had what is believed to be the first recorded vision of the Sacred Heart (around 1250), which her Dominican confessor ordered her to commit to writing. In the *Libro Specialis Gratiae* of St. Mechtilde, a number of texts clearly indicate the extent to which members of the Order were caught up in the devotion:

"While St. Mechtilde was one time praying for a certain brother of the Order of Preachers the Lord said to her: 'I have chosen him for Myself. . . . When he preaches, let him have My Heart for a trumpet; when he teaches let him have my Heart for a book.'"

In another place in the same book it is recounted that St. Mechtilde had a certain brother of the Order of Preachers appear to her:

"And she saw a certain stream from the Heart of God flowing in a special manner in the soul of the brother."

These saintly nuns and their followers whose devotion to the Sacred Heart was well known, bore witness to the fact that the part played by the Order of Preachers in diffusing this veneration in Germany in the 13th and 14th centuries was even greater than their own.⁶ When we consider that very shortly thereafter men like Eckhart, John Tauler and Bl. Henry Suso came upon the scene, all of whom history singles out as the leading German mystics of their day and all of whose writings and sermons abound with manifestations of their love for the Sacred Heart, we can very readily see that the testimony of these nuns is not to be taken lightly.

Master Eckhart (d. 1327), renowned theologian and preacher, was the oldest of the three and also taught the other two. Though after his death some of the propositions he had expounded during a lifetime of teaching and preaching were condemned, he had previously repudiated any unorthodox sense in which his teaching might be construed, and had retracted all possible errors in making a complete submission to the teaching of the Church. In treating of the Sacred Heart (none of which doctrine has been questioned) he is similar to St. Albert in pointing out the intimate relationship between the Sacred Heart and the Eucharist, but he is the first to speak of the presence of the Sacred Heart *in* the Sacrament. In one of his Commentaries he speaks in a manner which presages that of St. Margaret Mary some four hundred years later when he refers to the flames of love emanating from the Sacred Heart:

"His heart on the cross was as a fire and furnace from which flame blazed forth on all sides. Thus on the cross He (Christ) was totally consumed by the ardor of His pious love for the whole world."

John Tauler (d. 1361) was perhaps the most famous of the three at that time. Eloquent testimony is given to the soundness of his doctrines by the fact that his works found acceptance and wide usage among men like St. John of the Cross, St. Peter Canisius, Blossius, St. Francis de Sales. His writings provide us with an abundance of texts bearing on the Sacred Heart. For instance in a sermon on the feast of the Assumption:

"Forego all these occasional things, be free of them and let your true being slip into His adorable and loving Heart, into the glorious bridal chamber which He has opened for his own who are willing to give Him their heart."⁷

The other Dominican friar mentioned by the Holy Father in his encyclical was Blessed Henry Suso. Through his spiritual guidance of many souls, his preaching and writings, especially his *Little Book of Eternal Wisdom*, he was an outstanding propagator of this devotion in the 14th century. So well known was this book that in the Middle Ages, when copying of books was at a premium, it was translated by hand more than the *Imitation of Christ* and became "the most widely read spiritual book in Germany in the Middle Ages."⁸ Bl. Henry endured many and great spiritual trials but was more than compensated by the reception of many favors from the Sacred Heart. In two places in the *Little Book of Eternal Wisdom*, taken as examples of the clarity of his teaching on this doctrine, we find the following:

"Lord, no magnet ever attracted iron to itself so strongly as the example of your loving sufferings draws all hearts to unite with yours."

"Consider all hearts and see if there was one filled with love as Mine (Christ's) has been. I should wish in place of all the members of My Body to have but one, and that the noblest, the Heart. . . ."

Faced with such clear and abundant testimony from the early centuries of the Order we can readily assent to the judgment of Pere Bainvel that "the whole Dominican Order had early become familiar with the idea of the wounded heart and the symbolism connected with it."⁹

In the years that followed these men of the early centuries, there arose throughout the Order a new wave of piety sparked by the efforts of Bl. Raymond of Capua who had inaugurated a restoration of regular observance. Again during this period there is not found wanting more than adequate testimony that devotion

to the Sacred Heart remained strong in the Order. Such men as the following made no secret of their deep devotion to the Sacred Heart: the noted Swiss preacher John Herold, who frequently exhorted his hearers to: "Behold His Heart opened to love us. . . ."; Berthold, the author of the *Horologium Devotionis*, a series of meditations containing frequent allusions to the adorable Heart of Jesus; the zealous writer for reform John Meyer of Tigur who besought his readers to ask the "Sweet Heart of Our Beloved Lord Jesus Christ" to assist them to lead a pious spiritual life; and, of course, the great St. Vincent Ferrer. In a sermon on the Passion he states: ". . . when the lance pierced our Lord's Heart the mystery of love was unveiled to us. . . ."; and referring to the Sacred Heart he terms it: "the Shrine of reconciliation between God and man." In Italy, the beneficent effects of this reform coupled with the influence of St. Catherine of Siena gave a new impetus to the devotion whose fruits were manifest in the lives of men such as St. Antoninus, Bl. John Dominic, Bl. Matthew Cerreri, Savanarola, Ignatius del Nente and Father Ridolfi (the latter, a Master General). A few lines from a sermon of St. Antoninus are indicative of the reverence and love all these holy friars bore for the Sacred Heart:

" . . . fly therefore as a dove on the wings of holy meditation and consider the wounds of Christ . . . that large Wound of the Side and the Open Heart whence issued blood and water. . . . He loved you and every rational creature with a love so strong that there is no tongue that can express it."

As noted earlier one of the primary means by which the Dominican friars spread devotion to the Sacred Heart was in their capacity as spiritual advisors. No where was this more obvious than in the convents of Dominican sisters and nuns. There is an abundance of documentary evidence clearly indicating that the work of the friars, in spreading the devotion in this way, bore much fruit.¹⁰ This is notably true in Germany. In the words of Father Angelus Walz:

"The testimonies of the historically proved veneration of the Heart of Jesus by the daughters of St. Dominic are manifested in their prayers, lives and also in the codices, found in their convents adorned with various texts concerning the Heart of Jesus."¹¹

Just to cite a few instances of convents where the devotion was known to flourish; in the province of Teutonia: the convents of Unterlinder at Kolmar, those at Toss, the monasteries of Katharenenthal near Dossenhofen, of Kirchberg near Maigerloch, and

of Oetenbach near Tigur (where, it is recorded, at least two of the nuns had visions of the Sacred Heart). In Bavaria, we encounter a devotion equally strong. This is perhaps best exemplified in the convent of Engethal near Nuremburg, where Christina Ebner passed many holy years. In the monastery of Maria-Modingen near Dillengen, the even more famous but not related, Venerable Margaret Ebner, outstanding in her fidelity to the Sacred Heart, at the command of her confessor wrote an account of her revelations. The correspondence between this holy nun and Father Henry of Nordlingen is still in existence and is full of devotion to the Sacred Heart. She frequently refers to Our Lord as the Most Sweet Master, from Whose Heart all knowledge flowed forth by an ardent love.

No account of the early centuries which did not mention the most famous of all Dominican sisters could be considered even relatively complete. St. Catherine of Siena is the third member of the Dominican family singled out by the late Holy Father in his encyclical. Her influence was felt in all branches of the Order throughout Italy. Her famous *Dialogues* frequently speak with great reverence of union with the Sacred Heart. Bl. Raymond of Capua relates that so great was her devotion that in 1370, Our Lord deigned to have an exchange of hearts with St. Catherine. In her dialogues with the Master the following exchange took place:

O . . . Immaculate Lamb! You were dead when Your Side was opened, why did You wish to be struck and wounded in the Heart? And He answered: That you should remember that there were sufficient reasons which I had; . . . I wished you to see the secret of My Heart, shown open that you could see that I loved more than I could show by finite pains.¹²

Other Dominican nuns and sisters in Italy were known to have followed the example of this renowned contemplative in her veneration of the Sacred Heart. Among some of the better known were Bl. Margaret of Savoy (d. 1464), Bl. Hosanna Andreasi (d. 1505), Bl. Stephana Quinzani (d. 1530) and St. Catherine de Ricci (d. 1589).

In Spain the Venerable Louis of Granada, renowned for the literary quality as well as the spiritual content of his works, was one of the leaders in fostering the devotion. In many of his very successful works are frequent allusions to the wounded Heart of the Saviour, and the benefits derived from recourse to that Sacred source. In one very striking passage he writes:

Then comes the soldier with lance in hand and thrusts it with great force through the bare breast of the Saviour. The cross rocked in air with the force of the blow and from the wound there came forth water and blood which wash away the sins of the world. . . . May God bless you Wound of the Precious Side that you may wound the devout hearts, . . . Rose of ineffable beauty, Ruby of inestimable price, Entrance to the Heart of Christ, Testimony of His love and Pledge of life everlasting.¹³

Carrying the tradition to the New World, the Spanish Dominicans saw it bear fruit in the remarkable sanctity of St. Rose of Lima. This first saint of the Americas heard the cry of Our Lord saying: "Give me your heart." On Palm Sunday the nineteenth of March 1617, He called her "Rose of My heart" which title has since been incorporated in the Invitatory of her office.

Germany, Italy, Spain, certainly not an exhaustive list of the areas within the Order wherein the devotion flourished, yet it is an indicative list, for these were all key provinces of the Order in any major undertaking and therefore fairly accurate gauges of its overall spirit.

DEVELOPMENTS IN MORE RECENT CENTURIES

Passing over to the mid-19th Century, we find that in the period immediately preceding, the Order as well as the Church, had been in a period of decline. Yet, as in the first years when in a very real sense France had been the cradle of the Order, so now in the great revival of the 19th century within the Order, it is once again to France that our attention is directed. The names of Jandel and Lacordaire and the part they played in bringing it all about will not soon be forgotten. And just as in the first century of the Order's existence devotion to the Sacred Heart so quickly took hold, so now in its revival in France, the Order would once again manifest its fidelity to that tradition which by this time had received a new and powerful impetus from the revelations to St. Margaret Mary.

As might be expected, Lacordaire was one of the leaders in reviving this facet of Dominican spirituality in France. On February 10, 1847, speaking at the church of St. Roch, he gave a sermon urging the erection of the first church of the Sacred Heart in France. Due to his influence a church in Moulins was dedicated to the Sacred Heart. However the point we wish to single out as being the major contribution of the Order toward the re-establishment of the devotion in France, was the part it played in the

erection of the magnificent tribute that is Sacre Coeur, the basilica at Montmartre.

The idea of a national act of reparation in the form of a church dedicated to the Sacred Heart came into being in the Dominican convent in Poitiers.¹⁴ There, some tertiaries, among whom were M. Royault de Fleury and his son-in-law M. Legentil, had been mutually grieved over the evils which had overtaken France. Realizing that many of these evils which had befallen them could deservedly be chastisements of God for the ungrateful conduct of so many Frenchmen, they hit upon the idea of a national promise to erect a church in reparation for the many insults suffered by the Sacred Heart. M. de Fleury, who became the principal promoter of the work, saw that such an undertaking in such difficult times would fare much better if it had the public approval of the Church, particularly the Holy Father. Being a loyal son of St. Dominic, he could think of no better way to obtain that approval than through the Master General, Pere Jandel. His hopes were not unfounded. In an audience on the 26th of February 1871, the Holy Father, Pius IX, endorsed this reparative work with his blessing.

The following year, Pere Monsabré, O.P., preaching at Notre Dame in Paris, pointed out that since it was in sinning against the love of Christ that Frenchmen had fallen, it would be fitting that the monument of expiation be to the Sacred Heart, the natural symbol of that love against which they had sinned. Further, he urged that on that monument be engraved the inscription: *Christo Jesu et ejus sacratissimo Cordi, Gallia poenitens et devota.*¹⁵

Members of the Third Order continued to play a prominent part in the project. Just as it had been one of their members who was the promoter of the idea of this national act of penance, so it was also a member, M. Emile Keller, who assumed the burden of proposing the adoption of the project to the National Assembly in the name of the French people. On the 24th of July 1873, the Assembly approved the project and the first steps toward the erection of the now famous basilica had been taken.

Pere Jandel, who as a Frenchman had rejoiced in this proposal, as Master General, drew from it the further notion of consecrating the entire Order to the Sacred Heart, which notion became a reality when he promulgated it on the feast of St. Thomas in 1872. These two historic events in the life of the Order during the 19th century, i.e., erection of the basilica and consecration of the Order, place rather forcefully before our eyes the

fact that the traditional devotion to the Sacred Heart was far from waning in France or elsewhere. In the United States, for instance, the Most Reverend Richard Pius Miles, O.P., the first bishop of Nashville, gave his complete approval to the establishment of the Society of the Most Sacred Heart in all parishes of his diocese. At least five of the institutions begun by Dominican sisters in various parts of the country during that century, whether mother houses or colleges, were dedicated to the Sacred Heart.

In our own century there are many evidences that the devotion has retained its firm hold within the Order. In 1905, Father Lepidi, Master of the Sacred Palace, came strongly to the defense of the devotion to the Eucharistic Heart—which was under attack at the time—in his treatise *De Cultu Cordis Jesu Eucharistici explicatio dogmatica*. He also composed a prayer to the Eucharistic Heart exposed in the Blessed Sacrament which was published and indulgenced by Pope Leo XIII in 1902. In 1926, Father Hugon published a work on the Eucharistic Heart, followed in the next year by Father Angelus Walz's series of articles in the *Torch: Notes on Devotion to the Heart of Jesus in the Order of Preachers* (which had actually been published in the *Analecta* the year before). Father Garrigou-Lagrange has sections on the Eucharistic Heart in several of his works such as *Christian Perfection and Contemplation*.

In 1949, the General Chapter of the Order held at Washington, D. C., ordained that the whole Order should be consecrated to the Immaculate Heart of Mary, with the expressed wish that the consecration be renewed each year.

This obviously has not been an exhaustive study. Yet, in the light of these pages it seems safe to say that devotion to the Most Sacred Heart is not a novelty in the Order but on the contrary an ancient and honored tradition dating from the very earliest years of its activities. It is a tradition which should not be overlooked but rather recalled with a justifiable pride that will spur us on to greater efforts to preach and propagate what our late Holy Father called: "the inestimable gift which the Incarnate Word . . . gave to the Church"—devotion to the Most Sacred Heart of Jesus.

FOOTNOTES

¹ Pius XII, *Haurietis Aquas*, NCWC translation, n. 8.

² *Op. cit.*, n. 116.

³ J. V. Bainvel, S.J., *Devotion to the Sacred Heart, the Doctrine and Its History*. Trans. from 5th French edition by E. Leahy. N. Y. Benziger Brothers, 1924. p. 231.

⁴ Jordan of Saxony, O.P., Letters to Bl. Diana of Andalo. *Love among the Saints*. Translated by Kathleen Pond. London. Bloomsbury Publishing Co., Ltd., 1958. Letter N. 7 (XVIII).

⁵ Albert the Great, O.P., *De Eucharistia*, dist. I, c. 1, ed. Borgnet XXXVIII, p. 193.

⁶ Bainvel, *op. cit.*, pp. 196-203.

⁷ Johann Tauler, O.P., A Selection from the Sermons of. *Signposts to Perfection*. Selected, edited and translated by Elizabeth Strakosch. St. Louis, Mo., B. Herder Book Co. 1958.

⁸ M. Quinlan, S.J., *History of Devotion to the Sacred Heart. The Irish Ecclesiastical Record* LVII (1941), p. 254.

⁹ Bainvel, *op. cit.*, p. 158.

¹⁰ Angelus M. Walz, O.P., Notes on Devotion to the Heart of Jesus in the Order of Preachers. *The Torch*, Jan., 1927. Rosary Press, Somerset, Ohio. p. 8.

¹¹ Walz, *De Veneratione Divini Cordis Jesu*. Rome. Angelicum. 1937. p. 39.

¹² St. Catherine of Siena, *Dialogues*. Translated by Algar Thorold. Westminster, Md. The Newman Press. 1950. c. 75, pp. 170, 171.

¹³ *Obras de Fr. Luis de Granada de la Orden de Santo Domingo*. Edicion critica por Fr. Justo Cuervo de la misma Orden. Madrid. 1906. II 78.

Walz, *The Torch*, Feb., 1927, p. 25.

¹⁴ Xavier Faucher, O.P., *Le Voeu National Au Sacre-Coeur, L'Annee Dominicaine*, 1919, p. 194.

¹⁵ *Op. cit.*, p. 197. For an account of the Consecration of the Basilica and the part played by Dominicans on that great occasion. Cf. pp. 253-258 of the same issue.



"... we must not say that this devotion began because it was privately revealed by God or that it suddenly came into existence in the Church, but rather that it is the spontaneous flowering of a living and fervent faith by which men filled with supernatural grace were led to adore the Redeemer and His glorious wounds as symbols of His boundless love which stirred their souls to the very depths."

(POPE PIUS XII, *Haurietis Aquas*)

TO ALL GENERATIONS

Cyril Dettling, O.P.

NOTHING makes man more thankful for the perfect day than does that day's closing. The day may rise in splendor, pass in brilliance, wane in shadow, yet win no human response. Yet when the glory of each hour is recaptured in the pageantry of sunset, man takes notice and gives thanks for the day.

The Church's annual cycle of feasts and seasons may be conceived after the fashion of a spiritual day. Thus considered, Advent becomes that day's purple dawn, Christmas and Epiphany its awakening sunrise. The Sundays following bring the promising warmth of Christ's early hidden life, then the radiance of his public ministry, a radiance increasingly lost in clouds of misbelief and human rejection. Finally, Holy Week and Easter mark the high noon of Divine generosity, a generosity that overcomes the overcast of human malice and ignorance. However, it was not until the last half of the last century that this spiritual day might be said to have its perfect closing: the feast of the Sacred Heart of Jesus. The role of the feast of the Sacred Heart is that of a summary, that of a fuller exposé of the grandeur of the Divine Mysteries, for it lays bare the cause of those mysteries: Divine Love. The Mass of the Sacred Heart shows this. The Mass begins with the words of the Introit:

"The thoughts of His heart are to all generations to deliver their souls from death and feed them in famine" Ps. 32.

Since our present Mass of the Sacred Heart is relatively new, dating from 1929, one might feel inclined to examine each part with a critical eye. For instance, the introit might well strike one as a remote scriptural reference to the Sacred Heart, an accommodation taken from the psalms. Actually however, the ini-

tial words of the mass are to be taken in a stricter, a more literal sense. What did the psalmist mean when he said: "the thoughts of His heart"? St. Thomas Aquinas says he meant the eternal intentions or decrees of the Will of God. So understood, the Mass opens with a vast panoramic description of a Divine plan—a plan of mercy—a plan "to deliver" the souls of men in every generation from the death of sin and damnation, and from want both of body and mind. There immediately follows a cry for praise—for praise befitting just men:

Rejoice in the Lord, O ye just, praise becometh the upright.

Then follows the praise: "Glory be to the Father and to the Son, etc." The cause of our praise contained in the opening words of the Mass is repeated: "The thoughts of His heart are to all generations, etc."

In the epistle of the Mass of the Sacred Heart, the initial theme of the Divine plan of mercy and love is developed. It is St. Paul who instructs us:

Brethren: to me, the very least of all saints, there was given this grace, to announce among the Gentiles the good tidings of the unfathomable riches of Christ, and to enlighten all men as to what is the dispensation of the mystery which has been hidden from eternity in God, Who created all things; in order that through the Church there be made known to the Principalities and the Powers in the heavens the manifold wisdom of God according to the eternal purpose which he accomplished in Christ Jesus our Lord. In Him we have assurance and confident access through faith in Him. For this reason I bend my knees to the Father of our Lord Jesus Christ, from Whom all fatherhood in heaven and on earth receives its name, that He may grant you from His glorious riches to be strengthened with power through His Spirit unto the progress of the inner man; and to have Christ dwelling through faith in your hearts: so that, being rooted and grounded in love, you may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know Christ's love which surpasses all knowledge, in order that you may be filled unto all the fullness of God (Ephesians 3).

In the epistle, St. Paul speaks of his share in the enormous plan of God's love towards man. He, Paul, is to be an apostle, one sent to reveal something of this Divine plan as it has come to pass.

It is a plan that is uniquely secret. God discloses the plan to no one beforehand, not even to His angels. This is because God Himself will work the work of love, and this by becoming Incarnate. If you wish to see the plan's unfolding you must behold it in the Church.

Those who discern what God works in His Church will be instructed in the wisdom of God, a wisdom described by St. Paul as manifold. St. Thomas explains that the wisdom of God is said to be manifold in as much as it is not all revealed at once, but part is revealed in one age, part in another; "because He embellishes diverse times with diverse effects."

In the remainder of the epistle, St. Paul describes the graces of faith, enlightenment and charity that are necessary to sound the unfathomable dimensions of God's designs and to know what exceeds "all knowledge," the charity of Christ. It is by the knowledge of the charity of Christ that men are filled with "all the fulness of God," that is, the fulness of virtue in this life and the vision of God Himself in the next.

Thus far, the Mass has echoed and re-echoed the eternal love of Almighty God and the infinite love with which the God-Man, Christ, came into this world "as a giant to run His course." Now, in the gradual and alleluia verse, the Mass recalls the manifestation of Christ's love in His public ministry. The gradual seems to have reference to the early phase of that ministry—to the sermon on the mount in which he sets down a new rule of life:

"The Lord is sweet and righteous, therefore he will give a law to sinners in the way. He will guide the mild in judgment, he will teach the meek his ways" (Ps. 24).

The alleluia verse on the other hand calls upon us to witness Christ in his labors and hardships:

"Alleluia, alleluia, Take My yoke upon you, and learn from Me, for I am meek and humble of heart; and you will find rest for your souls" (Matthew, 11).

For Christ did not only preach, but He began first to do. He is in fact the rule, the living law by which man is to live and receive his reward.

Then follows the Gospel:

"At that time, the Jews therefore, since it was the Preparation Day, in order that the bodies might not remain upon the cross on the Sabbath (for that Sabbath was a solemn day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came and broke the legs of the first, and of the other, who had been crucified with Him. But when they came to Jesus, and saw that He was already dead, they did not break His legs; but one of the soldiers opened His side with a lance, and immediately there came out blood and water. And he who saw it has borne witness, and his witness is true; and he knows that he tells the truth, that you also may

believe. For these things come to pass that the Scripture might be fulfilled, 'Not a bone of Him shall you break.' And again another Scripture says, 'They shall look upon Him Whom they have pierced'" (John, 19).

The gospel is taken from the passion according to St. John, the passion sung on Good Friday. Our Lord has given up his spirit, yet when the cantor on Good Friday breaks the silence commemorating Our Lord's death, he does not take up the tone of a lamentation—he sustains rather the tone of dramatic re-enactment. For there remains one more climactic action. It is an action telling in itself the entire story of Our Lord's incarnation, life and passion, and so is retold in the gospel for the Feast of the Sacred Heart. That action is the opening of the side of the dead body of Jesus, the piercing of His heart and—what is most meaningful for all to see—the immediate gushing forth of blood and water. For in the opening of Christ's side there is symbolized the unleashing of a flood of grace and forgiveness for mankind. This is, in fact, the central moment of the Divine Plan of God's love and mercy. There remains now only the need to accept the graces won for mankind by it. Man has only to conform his affections with those of Christ and become conformed to him in His passion in order to receive the fruits of that passion.

But herein lies the tragedy of modern times. Men today refuse to take to themselves any of Christ's sufferings or obedience to God's commandments. It is not strange then, that the Offertory verse for the Mass of the Sacred Heart is quite clearly a complaint, a complaint descending as it were from the cross whereon hangs the dead body of Christ:

"My heart hath expected reproach and misery, and I looked for one that would grieve together with me and there was none; and I sought one that would console me and I found none" (Ps. 68).

Upon this note the instruction of the Mass, teaching the meaning of the feast, comes to an end and the Offertory, the first major part of the Eucharistic sacrifice itself begins. The foregoing instruction for the feast of the Sacred Heart has taught two things: the greatness of Christ in his love for mankind, and the proof of that love in His redemption of mankind on the cross. St. Thomas states that these two things comprise the whole gospel message. The instruction has ended with a heart-wrenching complaint demanding response.

The offertory itself is that response. With the offering of the bread and wine the Christian people symbolically offers itself to

God asking to be accepted as the instrument of His will and the object of His good pleasure.

In the canon of the Mass God does accept this offering and by the power of Christ acting through his priest, the loving sacrifice of that first Good Friday is re-enacted. For at the consecration, the bread offered to God then becomes the Body of Christ, and the wine, His Blood. Thus indeed does the opened Heart, spoken of in the preface for the feast, "flood us with torrents of compassion and grace." For it is this Body and Blood which the faithful will receive in Holy Communion, the sacrament of love and of grace.

After the receiving of Holy Communion, the Church with reason joyfully repeats in the Communion verse the testimony of St. John:

"One of the soldiers opened His side with a lance and immediately there came out blood and water" (John 19).

This then is the Mass of the Sacred Heart, a review of love and the mysteries of love, a reminder, a sunset, as it were, of God's goodness towards mankind. But why? Why this review? Why this reminder?

In the year 1928 Pius XI made very clear his purpose in issuing a new Mass of the Sacred Heart. It was to win from men's hearts a response to Divine Love, to win amends for human heedlessness. He began this Mass with a Divine promise, a Divine reassurance of God's continuing benevolence. Thirty years, a whole generation, has passed since then. That generation, terribly chastised, is now opening into another even more in need of an assurance of God's mercy and love. It will be worthy of that assurance if it makes its own the prayer of the Church in the Mass of the Sacred Heart:

"O God, Who in the Heart of Thy Son, wounded by our sins, hast deigned mercifully to bestow infinite treasures of love upon us; grant, we beseech Thee, that as we offer Him the faithful service of our devotion, we may also make worthy reparation. Through the same Lord Jesus Christ Thy Son, who with Thee liveth and reigneth in unity with the Holy Spirit, God world without end. Amen.



"Let them seriously consider that We speak of a devotion . . . which has long been in the Church and is firmly based on the Gospel and which tradition and sacred liturgy openly encourage.

THE IMMACULATE HEART OF MARY

The Cordimarian Devotion of St. John Eudes

Henry M. Camacho, O.P.

That graces . . . may flow more abundantly from the devotion to the Sacred Heart, let the faithful strive to join it more closely with the devotion to the Immaculate Heart of the Mother of God. . . .

Pope Pius XII

Haurietis Aquas, May 15, 1956.

THIS issue of *Dominicana*, dedicated to the Sacred Heart of Jesus, would not be complete without some consideration of the Immaculate Heart of Mary. The fullness of love linking the Hearts of this Mother and Son demands their mutual study. For Mary is the Mother of God; ". . . her life is most closely linked with the mysteries of Jesus Christ, and there is no one who has followed in the steps of the Incarnate Word more closely and with more merit than she: and no one has more grace and power over the Sacred Heart of the Son of God and through Him with the Heavenly Father."¹ All of Mary's unique privileges are derived from her Divine Maternity. She is the unique Coredeмпtrix, the unique Dispensatrix, and the unique Mediatrix of all graces because she is singularly related to God as His Mother. Cordimarian devotion—devotion to the Heart of Mary—likewise stems from her Divine Maternity.

ST. JOHN EUDES

St. John Eudes is without question the outstanding promoter, the great precursor, of public devotion and veneration of Mary's Immaculate Heart. The Church has designated him as both "Au-

thor of the liturgical worship of the Sacred Hearts of Jesus and Mary" and "Father, Doctor and Apostle of this devotion."²

Born in Ri in Normandy, he received his elementary education from his parish priest, Jacques Blanette, and at the age of fifteen entered the Jesuit Royal College of the Mount at Caen. Desiring to be a secular priest, he received the tonsure at Seez in 1620 and pursued his theological studies at the University of Caen. In 1623 he entered the Oratory of Jesus, an association of secular priests, founded by Pierre de Berulle in 1611. The young seminarian was anxious to escape the impiety of the age and to advance in Christian perfection, and Berulle's express purpose was to re-establish the dignity of the secular priesthood. Ordained in 1625, St. John Eudes remained an Oratorian for twenty years, in the course of which he was trained in the spiritual life by Berulle and his successor, Charles Condren; "he always remained faithful to the principles he received from them . . . accordingly, in all essentials his (spiritual) teaching is that of the Oratory (commonly known as the French School of spirituality)."³ In 1641, under the patronage of the Sacred Heart, he founded the Congregation of Our Lady of Charity dedicated to the care of fallen women. From this congregation there later sprang a branch of extraordinary vitality, the Congregation of Our Lady of Charity of the Good Shepherd (The Good Shepherd Sisters) under the providential leadership of St. Mary Euphrasia Pelletier. St. John Eudes left the Oratory of Jesus in 1643 to establish the Congregation of Jesus and Mary, commonly known today as the Eudist Fathers. This congregation is engaged chiefly in giving missions and conducting seminaries.

St. John Eudes always fostered a tender devotion to Mary. He even attributed his birth to the special intercession of the Blessed Mother, for his parents, long childless, had made a vow to Our Lady of Ransom that if they were blessed with a child, they would offer the infant to Our Lord and Our Lady. When he was only fourteen, he personally made a private vow of chastity in Mary's honor. At eighteen, while studying with the Jesuits at Caen, he was received into the Sodality of Our Lady. Convinced that all the graces he received came through her mediation, he made a formal vow of perpetual servitude to Our Lord and Our Lady in 1624. All through his life he considered himself a child of Mary's Heart and felt towards her the tenderness of a son. Imbued with this spirit, he invariably chose her feast days to undertake important duties and in 1668, as a further sign of his stead-

fast loyalty and love, he drew up his "contract of spiritual marriage" with Mary.⁴

CORDIMARIAN DEVOTION

St. John Eudes was convinced that "a man is not a true Christian if he has no devotion to the Mother of Jesus Christ and of all Christians . . . conversely, it is impossible for anyone to perish upon whom she looks with favor."⁵ The Saint realized, however, that the human will is moved to love only when the intellect presents what is worthy of our respect and esteem. He therefore wrote his incomparable devotional classic, *The Admirable Heart of Mary*, a compendium of praise to the Mother of God culled from Sacred Scripture and the writings of the Fathers and theologians of the Church. In this volume, he distinguished a trinity of Hearts in Mary: the Corporeal, the Spiritual, and the Divine.

The Corporeal Heart of Mary, her heart of flesh, is not the dominant aspect in his devotion to the Heart of Mary. The real, yet subordinate role he assigns to Mary's physical heart harmonizes well with the corresponding doctrine on the Sacred Heart recently clarified in the encyclical *Haurietis Aquas*.

The Spiritual Heart of Mary, the superior part of Mary's soul, includes her intellect, memory and will, but primarily and principally her love and charity. This "furnace of love," symbolized in her Corporeal Heart, mirrors her love for God and her charity for mankind.

The Divine Heart ordinarily means the Incarnate Word, Jesus living in her, the gem in its setting: the Divine Son in the Heart of the Virgin Mother. He incorporated this beautiful concept in the Invitatory of the Office of the Heart of Mary which he wrote for his spiritual sons and daughters: "Jesum in Corde Mariae regnantem, venite adoremus." But sometimes he assigns the name, the Divine Heart, to the Holy Ghost or to the complete Trinity as is evident from the doxology which ends the hymns for this same Office of the Heart of Mary: "O Sacrosancta Trinitas, Aeterna vita cordium, Cordis Mariae sanctitas, In corde regnes omnium."

However, it is in his most famous work, *The Kingdom of Jesus*, that we find the most precise elaboration of the principles governing devotion to Mary as he conceived it.⁶

He taught first of all that we must not separate Jesus and Mary but unite them in our devotions. "Jesus and Mary," the

Saint writes, "are so closely connected that he who sees Jesus sees Mary, and he who loves Jesus loves Mary; he who has devotion to Jesus has devotion to Mary. Jesus and Mary are the two chief foundations of the Christian religion, the two sources of all our blessings, the two subjects of our devotions and the two to whom we must look in all our actions and devotions."⁷ The Saint speaks of the Sacred Hearts of Jesus and Mary as "one" Heart by reason of the intimate union existing between them, a most perfect union and conformity of spirit, of will, and of feeling. The Heart of Jesus is of course distinct from that of Mary and surpasses it infinitely in excellence and holiness. Yet God has so closely united these two Hearts that there has never been and never will be a closer union. "Thus the Sacred Heart of Jesus is the Heart of Mary. These two Hearts are but one Heart . . . which was given to us by the Blessed Trinity and by our Blessed Mother, so that we, the children of Jesus and Mary, might have but one heart with our Heavenly Father and our holy Mother and that we might love and glorify God with the same Heart, a Heart worthy of the infinite grandeur of His Divine Majesty."⁸ Thus as Mary and Jesus are inseparable in life, they also ought to be inseparable in our devotion.

The second principle he proposes is that we ought to honor Jesus in Mary and Mary in Jesus. "You must see and adore her Son in her and see and adore Him alone. It is thus that she wishes to be honored, because of herself and by herself she is nothing but her Son Jesus is everything in her, her being, her life, her sanctity, her glory, her power and her greatness." In truth, this is why Christian tradition has honored Mary. Jesus is Mary's reason of being. Mary's reason of being is to give Jesus. "Do you not know that not only is Jesus resting and dwelling continually in the Heart of Mary but that He is Himself the Heart of Mary . . ." As Father Llameras, O.P., writes: "St. John Eudes made the object of this devotion (Cordimarian) not only the Physical and Spiritual Heart of Mary but also her Divine Heart, that is Jesus living in her, Who being the life of her life is the Heart of her Heart. In this way, Cordimarian veneration has reverted into homage of Jesus, according to the Saint's formula appearing in the Invitatory of Matins of the liturgical Office of the Heart of Mary: *Jesum in Corde Mariae regnantem, venite adoremus.*"⁹

Thus whoever yearns for Jesus seeks Mary and whoever finds the Heart of Mary beholds Jesus reigning fully. Through

the Heart of Mary souls penetrate into the Sacred Heart of Jesus and the veneration of Mary's love grows into adoration of the infinite love of Jesus. The love St. John Eudes lavished on the most pure Heart of Mary is love for Jesus Himself. He sings with one single hymn, *Ave Cor Sanctissimum*, of this love for the Admirable Heart of Mary and for the Adorable Heart of Jesus. Nor does this indicate any confusion in his mind of the honor due to Mary (hyperdulia) and the supreme honor due to her Divine Son (latria). St. John Eudes rightly understood that all honor rendered to the Blessed Virgin and to the saints implies homage to the Person of Jesus and ultimately to the Blessed Trinity: "O Sacrosancta Trinitas . . . In Corde regnes omnium."¹⁰

A third principle inculcated by St. John Eudes is that we ought to model ourselves on Jesus in the practice of devotion to Mary. "As you must continue the virtues of Jesus and keep with you His sentiments, so also you must continue and maintain in your hearts the love, tenderness and devotion that Jesus cherished for His Blessed Mother. He loved her most perfectly and accorded her the very highest honor in choosing her to be His Mother, giving Himself to her as Her Most Beloved Son, taking from her a new being and life, becoming subject to her, following her guidance in outward things during His Childhood and hidden life, afterwards crowning her Queen of heaven and earth, glorifying her and causing her to be glorified by the whole world." The Saint accordingly urges us to "honor her first as the Mother of God, then as your own Mother and Queen. You must thank her for all the love, glory, and perfect service she has rendered to her Son Jesus Christ our Lord. You must refer to her, after God, your being and your life, subjecting yourself entirely to her as her slave, imploring her to direct you in all your affairs and to assume full power over you, as over something belonging entirely to her and to dispose of you as she pleases, for the greater glory of her Divine Son. You must beg her to employ all your actions to honor the infinite works of her Son, and to associate you with all the love and praises which she ever gave Him and ever shall give Him throughout eternity."¹¹

Those who approach her with this childlike trust and confidence of St. John Eudes will find that Mary is truly our heavenly mother. She consoles us when we are sad, reassures us when we are afraid, guides us when we wander from the right path, strengthens us in timidity, encourages us when weakness overwhelms us, gives us fresh confidence in our hesitation, guards

us against the attacks of Satan and teaches us to follow the way of the Cross. Through Mary Jesus comes to us; through Mary we come to Jesus. She who was His Mother in the flesh becomes the spiritual mother of us all. It was filial knowledge of this spiritual kinship which prompted the Saint to pray: "Omnipotent God, Who didst will the Heart of the Blessed Virgin Mary to be the sanctuary of the Divinity, the throne of every virtue and the treasure of all sanctity, grant, we beseech Thee, through the merits and prayers of this most Holy Heart, that we may unceasingly bear the likeness of her in our heart; so that, in imitation of her, by accomplishing all that is most pleasing to Thee, we may merit to become eternally conformed to Thy Heart. Through Our Lord Jesus Christ. Amen."¹²

Thus Cordimarian devotion honors the Blessed Mother under the symbolism of the Heart as it reflects her love and sanctity. It is universally accepted as the most excellent of devotions to Our Blessed Mother.¹³ It is not simply another Marian devotion. It is rather the crown, summation, and synthesis of all other particular Marian devotions. The consideration of Mary's Heart, of her great love for God and for man, awakens a desire in the hearts of her children to return that love by acts of consecration and reparation to her Immaculate Heart.

FOOTNOTES

¹ Pius XII, *Mediator Dei* (Nov. 20, 1947), N.C.W.C. Vatican Library translation, p. 58 (par. 169).

² Pope Leo XIII, *Decree of Veneration* (Jan. 6, 1903)—"Auctor liturgici cultus. CORDIUM JESU ET MARIAE."

Pope Pius X, *Decree of Beatification* (April 25, 1909)—"Hujus suavissimae religionis tum Pater . . . tum Doctor . . . tum denique Apostolus."

³ Lebrun, Charles, *The Spiritual Teaching of St. John Eudes*, London, 1934, p. 259.

⁴ Eudes, St. John, *Letters and Shorter Works*, New York, 1948, p. 318.

⁵ Eudes, St. John, *Kingdom of Jesus*, New York, 1946, p. 271.

⁶ Lebrun, Charles, *op. cit.*, p. 73.

⁷ Eudes, St. John, *Kingdom of Jesus*, p. 271.

⁸ Eudes, St. John, *The Sacred Heart of Jesus*, New York, 1946, p. 110.

⁹ Llameras, O.P., Marceliano, *Fatima: The Rosary and the Heart of Mary*, Washington, Thomist Press, 1950, p. 477.

¹⁰ Eudes, St. John, *Admirable Heart of Mary*, New York, 1948, p. 24 (footnote).

¹¹ Eudes, St. John, *Kingdom of Jesus*, p. 272.

¹² Eudes, St. John, *Admirable Heart*, p. 348 (Prayer for the feast of the Heart of Mary).

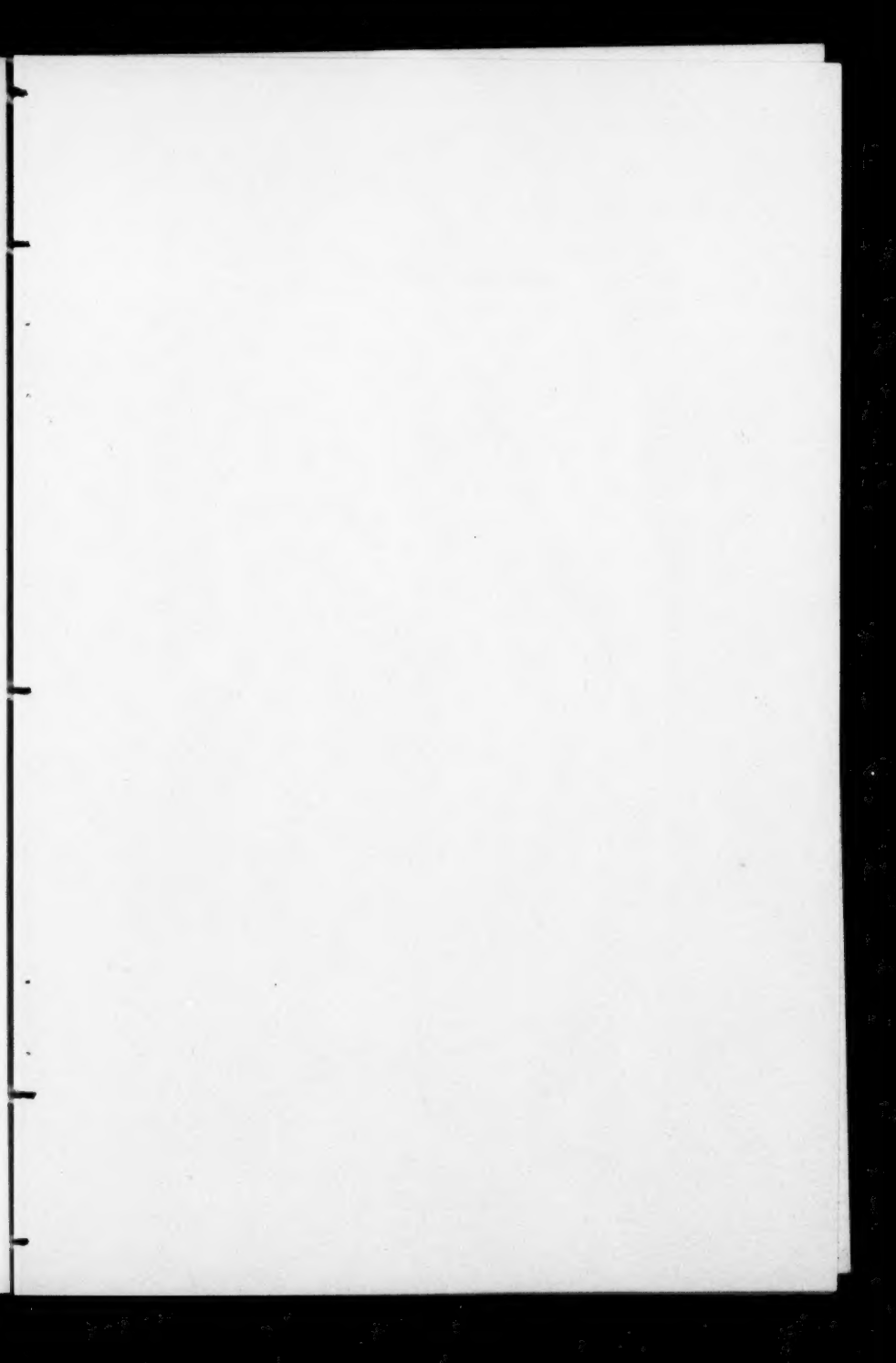
¹³ "The Rosary ought to be Cordimarian, because the mysteries are Cordi-

marian. The Cordimarian devotion communicates to the Rosary a greater penetration and intimacy. The Rosary can be a most excellent Cordimarian devotion, because it is the history and theology of the Heart of Mary and completely fuses souls with it, and it incites acts of Cordimarian veneration. Since the true Cordimarian devotion requires a knowledge of the Heart of Mary and an intimate union with her sentiments, it would be difficult to separate it from the Rosary without weakening its solidity. The history of the Cordimarian devotion confirms the compenetration of the two devotions. The Message of Fatima is essentially Rosarian-Cordimarian. Of itself, the propagation of one of them aids the other. In conformity with theology and history and with the explicit desires of the Blessed Virgin they ought to be propagated together.

"Both devotions ought to be spread so universally that they will be practiced assiduously by all souls. Their universal utility and the earnest recommendation which they have received from the Blessed Virgin and the Church demand it." Llameras, O.P., *op. cit.*, p. 526.



"It is, then, highly fitting that after due homage has been paid to the Most Sacred Heart of Jesus, Christian people who have obtained divine life from Christ through Mary, manifest similar piety and the love of their grateful souls for the most loving heart of our heavenly Mother." (POPE PIUS XII, *Haurietis Aquas*)





FIFTH CENTENARY OF SAINT ANTONINUS

Reginald M. Durbin, O.P.

THE YEAR 1959 marks the fifth centenary of the death of St. Antoninus, Archbishop of Florence from 1446 to 1459. Five hundred years, of course, cannot extinguish the light of a saint of God, for that is immortal. But years can dim, in the memory of men, the external features of the saints. Fortunately this has not happened with St. Antoninus. Contemporary artists, of the early Renaissance in Florence, have preserved his features for us.

If we knew these features only from the famous statue in the Uffizi portico in Florence, executed in the nineteenth century by Giovanni Dupre (*opposite*), we would be struck most of all by the sadness of the face, by the lines of care, the creases and furrows of the brow, and the sad smile of one who had suffered much. These very aspects, however, witness to the accuracy of the portrayal, for seldom has any man suffered more violently and from a greater variety of physical afflictions than did St. Antoninus.

Yet there is another face of Antoninus, a smiling face. Contemporary terra cotta busts depict it so. In fact, even the death mask of the Saint wears a smile! The corners of the mouth turn up and not down. Grace had triumphed over suffering in St. Antoninus. And this personal triumph of grace is a symbol of the public triumph that was his episcopal work.

When Antoninus became archbishop in 1446, his beloved city, his native Florence, was suffering from social ills more terrifying than the physical pains he felt in his small and frail body. There was the "city of the poor" where unskilled workers from the countryside, who had flocked to the newly commercialized Florence, crowded into whatever space they could find for living quarters. These men were underpaid, deliberately exploited by the merchant class. There were bitter, violent urban revolutions, no more than blind explosions of the hatred and misery of these poor people. But more, in Florence not even the rich went without affliction! The city was in a state of constant class warfare, with frequent political upheavals in which the vanquished, no matter what their former state, were left to suffer wretchedly

with the most abject poor. There were plagues. There were external wars as well as the internal ones. And there was the overriding question as to just who held the legitimate authority—a legacy of the conflicts of the Great Western Schism.

Into this turmoil Antoninus stepped, and over it he triumphed, or rather, grace did, through his instrumentality. Immediately on his elevation to the archbishopric, St. Antoninus set out to reform the city, spiritually, socially and politically. So successful were his efforts that at his death in 1459, Florence was peaceful and a model archdiocese.

When St. Antoninus' work came to an end in 1459, the Pope himself, Pius II, celebrated the *Requiem*. Other honors were soon heaped upon his memory. Florence placed his statue in the exclusive Uffizi portico, the only ecclesiastic among such literary and artistic figures as Petrarch, Dante, Michelangelo, and Leonardo da Vinci. The Church paid her respects by canonization, in 1523, less than two generations after Antoninus' death!

A brief sketch of his life will show readily why such honors should have been paid this humble friar become a great archbishop. Such a sketch will also show us how St. Antoninus can be a model for our social-minded age.

St. Antoninus deserves recognition, if for no other reason, because of his position as spiritual leader of Florence at a time when Florence was the cultural leader of the world. The time was that of the birth of the Modern World: in 1453 Constantinople had fallen to the Turks, sending great numbers of Greek Scholars to the West and especially to Florence; in 1454 Gutenberg had printed the first Bible, an event that would prove even more important for modern times.

The Modern World even at its birth, in Florence at least, presented a great many of the social ills that plague it even today, some of which we have already noted. In addition, as a center of Humanism Florence presented special problems to a spiritual man, to a man imbued with medieval learning, which Antoninus was. This did not, however, prevent him from taking a moderate stand toward the "new learning."

The chief merit of St. Antoninus is not this moderate view toward the Renaissance. Rather, it lies in the fact that he was the first great ecclesiastic to attempt the application of Catholic moral principles to the manifest evils of modern society.

Antoninus was a native of Florence, born there in 1389. He was christened Antonio but seems to have gotten the name by which

he is known today from his small and frail stature (Antonino being the diminutive of Antonio). It was in his native Florence that Antoninus became enamored of the Dominicans, largely through the preaching of another great Dominican of the day, Blessed John Dominici, who later on as Cardinal did much to end the Great Western Schism. For about fifteen years after Antoninus' entry into the Order of Preachers (1405) Florence was the scene of almost perpetual warfare; the Dominicans, Antoninus among them, fled to Foligno. In 1421 they were able to return and Antoninus became prior of the convent at Fiesole in the hills overlooking Florence. From this time on, until he became archbishop in 1446, Antoninus was constantly in some position of authority in the Order.

The growing importance of this small and humble friar reached its next high point in 1439 when he became prior of San Marco in Florence. Here begins, truly, the period of greatness for St. Antoninus. San Marco, only lately acquired by the Dominicans from another religious community, was in a shambles. Antoninus managed to enlist the aid of the powerful Cosimo di Medici in the work of rebuilding. He thereby made his one impression, an immortal impression, on the world of the Renaissance. For the result was a new San Marco, one of the splendors of Italian art, enshrining the matchless frescoes of Antoninus' brother in religion, Fra Angelico.

Also included in the renovations of San Marco was a library, open to the public, which became a cultural center for the Humanists of Florence. The core of the library came from Niccolo Niccoli, but credit must also go to St. Antoninus. Niccoli's will had stipulated that his library, intact, be open to the public; it took some courage for a disciple of St. Thomas Aquinas such as St. Antoninus to allow this center of the "new learning" to be set up in his priory.

In 1446, as we have seen, Antoninus was chosen Archbishop of Florence. Shortly before, he had begun his greatest literary work, the *Summa Moralis*. Both in his role as archbishop and in his *Summa* he was to come to grips with the social ills of the Modern World. In the *Summa Moralis* he took up *all* the social questions of the day, questions that he was meeting personally, every day, as archbishop and spiritual reformer. In the latter role he performed wonders for Florence. He reorganized and revitalized the clergy, preached numerous sermons to the people, and organized catechism classes for the children.

In social reform, however, the work of St. Antoninus was even more extensive, including the setting up of orphanages, organized charities, the advocacy of political reforms, of better wages and working conditions. In his *Summa* he considered the questions of labor and capital, the just wage, commerce and usury, just prices, monopolies and trusts; the duties of the State to its citizens, to the poor, the aged, the sick—he even advocated a public health board! There is, however, no need to overstate the case. In the end St. Antoninus' social theories would prove too far in advance of the times to be influential, despite the fact that the *Summa Moralis* was often edited in manuscript, and later, more often printed. Although St. Antoninus' social theories did not directly influence those of the present day, his work was not fruitless. It stands as a monument to him, and indeed, to the great medieval thinkers from whom he drew his principles. If later ages have caught up with St. Antoninus and met the social question squarely, it yet remains true that they have not met the question in quite the same Christian way that Antoninus did.

As is true of so many of the saints, the labors of St. Antoninus were almost incredible (despite all his sickness). The *Summa Moralis* was, except for a small beginning, composed while he was archbishop; in all it includes six large volumes since he conceived of his "Chronicles" (two volumes on the history of the world to his own day) as an integral part of the *Summa*. His sermons and letters to important persons were numerous. He performed diplomatic services both for the city of Florence and for the Holy See. And all the while his life was one of extreme rigor. For instance, despite his illnesses, he attended Divine Office in the cathedral nearly every night, at midnight. (He had revived this monastic practice as part of his reform.) In the matter of poverty actual records indicate that he gave away to the poor almost the whole of his generous archiepiscopal income, retaining only 500 florins a year to maintain himself and his household.

St. Antoninus' motto, a safe guide for us, was: *Servire Deo regnare est*, "To serve God is to reign." And in serving God truly did he reign. Through him grace triumphed over moral and physical evils. As on his deathbed his face, always so careworn and lined with suffering, shone with a heavenly smile, so the face of Florence glowed with renewed life and vigor, with that spark of light that a work of grace can give. St. Antoninus was a genuine social leader as well as a true friend of God!

The Friars' Bookshelf

The Historical and Mystical Christ. Vol. V. Theology Library. Edited by A. M. Henry, O.P. Translated by A. Bouchard. Fides. 502 pp. \$7.50.

Christ in His Sacraments. Vol. VI. Theology Library. Edited by A. M. Henry, O.P. Translated by A. Bouchard. Fides. 466 pp. \$5.95.

The Theology Library series provides a unique and invaluable contribution to its field in presenting a readable and thoroughly scientific development of the whole of Sacred Theology. Its structural organization follows the general plan of St. Thomas' *Summa Theologiae* and is intended as an introduction for beginners or more advanced students to traditional theology. Volume V, *The Historical and Mystical Christ* and Volume VI, *Christ in His Sacraments* form the completion of the series and correspond in general to the *Tertia Pars* of the *Summa*.

Volume V centers on the mysteries of Christ and of the New Eve, as expressed in Mary and the Church. In the section devoted to the mysteries of Christ we find ample treatment given to the mystery of the Incarnation, the life of Christ on earth, His Passion and Death, and His Resurrection and Ascension. Pastors and others engaged in preaching should find these last three sections of especial interest and value.

The treatise on the Incarnation is peculiarly rich not only in its emphasis on positive theology, but in its skillful exposition, as well, of the historical development of Christology in the early centuries. Also worthy of note is the historical treatment of the doctrine of the Incarnation from the age of Anselm to our own times—a feature rarely found in other manuals of theology.

The chapter devoted to the Blessed Virgin presents Marian doctrine according to a twofold progression: 1) The Church's gradual growth in its consciousness of the mystery of Mary; 2) the progression in Mary's own life, from the grace of her Immaculate Conception to the glory of her Assumption. This approach furnishes an over-all

view of Marian doctrine in a concise and well-ordered plan and provides a firm traditional and theological foundation for devotion to Mary.

In discussing the doctrine of the Mystical Body, we would have preferred to see greater prominence given to the encyclical, *Mystici Corporis* of Pope Pius XII. Much obscurity and danger of misunderstanding would have been avoided if the author had first set forth the proper and formal sense of the term *the Mystical Body* as propounded by Pius XII, and only then, proceeded to develop this term in the metaphorical and analogical sense in which it is used by St. Augustine, St. Thomas Aquinas and most theologians of the pre-Reformation era.

Over and above this deficiency in due emphasis and order, we also find here a lack of precision in terminology. In his effort to emphasize the spiritual and invisible aspect of the Wayfaring Church, the author, Pere Liege, often applies the term *Mystical Body* to this one aspect of the Church Militant. Although he explains his restricted use of the term, it seems to confuse rather than clarify. Again, in distinguishing an invisible hierarchy of grace and the visible hierarchy of the Church, he states: "Now the visible hierarchy of the Church is only a missionary, ministerial hierarchy, that has no necessary link with the invisible hierarchy. . . ." This could easily give rise to misunderstanding since the visible hierarchy, through the administration of the sacraments, is the ordinary means God has chosen to dispense His grace. The author also would include the non-baptized, who are united to the Church by at least an implicit desire, as *members* of the Church, while Pope Pius and most theologians would say that they *pertain* to the Mystical Body or have a certain relationship to it.

Some of the obscurity may be due to translation but there does seem to be an objective need for more precise terminology. This section should be approached cautiously and carefully; it could easily give rise to misunderstanding on the part of those uninitiated in any formal theology.

In Volume VI, *Christ in His Sacraments*, emphasis is placed on the dynamic role of the sacraments rather than on a purely static analysis of their nature, as found in most other manuals. This dynamic approach is especially evidenced in the attention given to the historical context of the sacraments, to their liturgical role and social connotations. Also to the point is the greater effort to describe in human and subjective terms the various "acts" required in the reception of the sacraments. This is especially manifest in the chapters devoted to the sacraments of penance and matrimony.

This emphasis on the dynamic rather than the static nature of the sacraments is perhaps best exemplified in A. M. Roguet's section on the Eucharist, the most important contribution to sacramental theology to be found in this work. In treating of the Mass as a true sacrifice, the author passes over the several theories of solution advanced by modern theologians and develops his treatment by a return "to the deeply religious intuitions of an Augustine or a Thomas Aquinas."

Entirely unique in this book is a section correlating the three sacraments of Baptism, Confirmation and the Eucharist. Here again, we see the dynamic approach in a development of the interplay of these three sacraments in the total life of a Christian.

This book, while presenting all the traditional doctrine, though in an almost summary fashion, does provide fresh and interesting insights into the real effects of the sacraments in Christian living. The reader will find here an exposition of all the modern theories on the sacraments which are the fruit of research arising from the liturgical movement. This volume should prove especially beneficial to students and pastors.

The complete Theology Library series, like any work covering such a wide scope and composed by so many different authors, is bound to excel in some sections and be less satisfying in others. But on the whole, it is outstanding in its clear and readable exposition of traditional doctrine, its overall loyalty to the theology of St. Thomas, and its vital presentation of modern theological trends and interests.

T.A.C. and B.D.

The Idea of Freedom. A Dialectical Examination of the Conceptions of Freedom. By Mortimer J. Adler, for The Institute for Philosophical Research. Doubleday. 689 pp. \$7.50.

The Great Ideas, a Syntopicon (1952), edited by Mortimer J. Adler, attempted a reduction of the whole of Western thought to 102 basic ideas. Now, a team of some twenty scholars representing the Institute for Philosophical Research, directed by Dr. Adler, after five years of concerted effort presents an exhaustive study of one of those basic ideas—*The Idea of Freedom*. Herein is scrutinized and categorized the philosophical thought of the more than one hundred universally recognized greatest thinkers spanning the 25 centuries of Western culture. The Institute was founded for the express purpose of thus taking stock of our Western intellectual heritage, and further studies on other of the basic ideas are to be expected. The intentions,

program and methodological procedure of the Institute, equally applicable to any of the studies contemplated, are fully and clearly explained in the first hundred pages of this volume. One point that especially stands out is the imperious desire for absolute impartiality: each philosopher's thought will be exposed and discussed exactly as he himself would do it, granted the framework and terminology utilized in this presentation.

In one sense, *The Idea of Freedom* offers nothing new to the world of philosophy: no new theory of freedom is proposed, no grand synthesis attempting to incorporate the essential elements of freedom as postulated by all the philosophers treated. The attempt rather is one of analysis and classification, and the work is so well planned and executed as to constitute a definite contribution of the highest merit. No judgment is made as to the truth or falsity, strength or weakness, of any particular theory. The work aims instead to find areas of agreement (a second volume promises to treat areas of disagreement) in the long and stormy history of human thought about human freedom. This entails a careful, unprejudiced study of all the philosophical systems treated, and the fabrication of a neutral nomenclature and general scheme of reference suitable to all. Then, having freed each author's thought from its historical context, and translated its content into the neutral setting, to compare, look for areas of partial and total agreement, whether explicit or only implicit, and then disagreement. The task calls for painstaking, patient, dedicated scholarship of the highest caliber—and it is clearly evident in every facet of the present volume, from the general alignment of the total discussion to the copious references to original sources.

The Idea of Freedom is more than a book; it is at once a monument to the genius of Western thought and its accomplishments, a significant milestone in the centuries-long course of living philosophy, and a great tribute to the American scholarship that produced it.

C.J.

The Picaresque Saint. Representative Figures in Contemporary Fiction.
By R. W. B. Lewis. Lippincott. 317 pp. \$6.00.

It is probably no exaggeration to state that *The Picaresque Saint* is a kind of Archimedean lever that lifts the world of contemporary fiction, both European and American, out of the mists of critical confusion into a realm of understanding. While there are few who will agree with everything that Rutgers' Professor R. W. B. Lewis has to say about Moravia, Camus, Silone, Faulkner, Graham Greene and

Malraux, nevertheless all must acknowledge his extraordinary perception into the works of these novelists and his judicious assessment of their literary talents. Possessed of a thorough grasp of the nature of modern fiction, he has had, beyond this, the marked advantage of correspondence and conversations with many of the authors he discusses. The enviable qualities of discernment and authoritative interpretation characterize *The Picaresque Saint*.

The book presents a study of that generation of novelists whose world, according to Professor Lewis, can be best described as "human." This "human" world is something quite distinct from that of a previous generation of writers, the "artistic" world of Joyce, Proust and Mann; it is concerned not so much with the supremacy of the aesthetic experience as with the fundamental "considerations of life and death, and of the aspiring, sinful nature of man." The title of the book is most apt, for it contains as in a seed the two substantial elements which govern the growth of its argument. *Picaresque* carries the reader back to the inception of the novel as a distinct literary form, to the tales of rogues, more lovable than not, who roamed the byways of Spain and England in search of adventure. But the moderns have added a new twist, *saint*, for the search now reveals the longing for a spiritual homeland. As Christopher Fry said in his play *A Sleep of Prisoners*, "The enterprise/Is exploration into God."

A complete study of *The Picaresque Saint* would require another book of its own length, the development of its critical thought being so consistent throughout that it deserves line-by-line examination. We can only point out certain aspects of the work which impressed us as important contributions to literary criticism. Professor Lewis is very careful, for example, to determine exactly what each novelist of the modern generation is saying. This may seem to be the most obvious approach to criticism, but it is one that has been seriously neglected, because of the idea that aesthetic judgment does not require competence in philosophical and theological reasoning, the notion that what a man says is far less important than the way in which he says it. *The Picaresque Saint* gives eloquent testimony that its author does not share such a lop-sided view of literary criticism.

Further, Professor Lewis possesses a sense of tradition that is uncanny in its application. He understands clearly that novels are not produced in a vacuum; that they display cultural antecedents that demand of the critic precise historical reflections, if his criticism is to fulfill its function of rendering literary products more intelligible. The perspicacity which Lewis shows regarding the development of ideas which have influenced the modern novel is suggested in the

answer he gives to the thorny question of why a novelist like Camus is so opposed to Christianity, and why a "Catholic" writer like Graham Greene is so far from true Catholic tradition, caught up as he is in that Manichean horror which von Hildebrand has called "sin mysticism." Although his answer is not fully developed, it is the beginning of a solution to a contemporary enigma, and what a range of critical inquiry it opens up! He traces the influence on these writers from the time of Luther:

Luther bespoke an entire tormented culture and a century and a half of death-fever, but the Lutheran emphasis on death, annihilation, and nothing as vital doctrine ran counter to the greater and more ancient tradition represented by St. Thomas Aquinas and by his insistent formula that *grace does not destroy nature but perfects it . . .* but in fairness to Camus and his colleagues, it should be confessed that the contemporary Christian vision, both Catholic and Protestant and both in theology and in literature, has more a Lutheran than a Thomist air about it. The theological dialogue of our generation takes place outside the great tradition of theocentric humanism (p. 302).

Such an answer is, of course, much too broad in its implications and demands more explanation than Professor Lewis gives, but in its essentials it reveals a considerable grasp of a problem that has plagued theological discussion since the time of the Revolt, and even before the Revolt—if one were to go further into the question—during the later Middle Ages, when St. Thomas' wisdom was shunned by decadent scholastics.

Professor Lewis is equally competent in highlighting the good features of the modern novel, especially in the works of those writers long considered by some as outside the pale of Christian tradition. In short, his work is objective, its approach is realistic. *The Picaresque Saint*, therefore, deserves careful attention from all teachers and students of modern literature, and it would be well if many Catholic critics gave this work detailed analysis; it is closer to the attitude which Catholic literary criticism should display than any book that has come our way in years.

M.M.C.

Flemish Painting from Bosch to Rubens. Skira. 204 pp. \$25.00.

It is still a matter of controversy whether the Renaissance in Art was purely an Italian phenomenon that spread throughout Europe,

or an aesthetic revolution affecting from its start the whole Western World as an answer to the decadent forms of the High Middle Ages.

In the first volume of *Flemish Painting* (Skira, 1957) Jacques Lassaigue gave us a powerful argument for the latter position, pointing to Flanders as the scene of painting quite as revolutionary as any Masaccio mural in Florence. The century of Van Eyck, Roger Van der Weyden and Memling witnessed the emergence of oil painting techniques pliable to a richer, fresher approach in depicting the human scene. Though the new medium gave rise to new forms, these are better explained as an outgrowth of the indigenous tradition than as an assimilation of Italianate motifs. The Italian tide did reach Flanders and it is its impact (or lack of it) on the native production that this second volume charts.

Tracing the course of Flemish painting from the soul-searching eccentricities of Bosch, through the ravishing color of Rubens' canvases, to its decline into the stylistic platitudes of bourgeois mediocrity, Lassaigue offers further evidence that though the mark of the Quincento on Flanders was indelible, the school remained faithful to its native traditions of keen-eyed realism and lyric observance of the commonplace. Bosch, Gossart and Breughel (the Elder) stand for the strong national current which expands and develops the Flemish frontal approach to reality, without degenerating into mere virtuosity of portrayal. On the other hand, Rubens and Van Dyck synthesize the best of North and South with their genial assimilation of Baroque elements. In Rubens Europe saw one of the greatest colorists that ever lived, while Van Dyck gave the world a standard of portrait painting that has yet to be equaled. With these men Flemish painting became international and the productions of merely local vintage passed into the category of archaisms.

The book is lavishly illustrated in the Skira tradition, containing 112 reproductions of extraordinary excellence. The text is of equal merit where Jacques Lassaigue is the writer. Robert Delevois is the author of the first four chapters, and though less gifted (relying too heavily on deceptive historical clichés) he has managed to give an adequate introduction to one of the richest periods in the history of painting.

S.G.

Sacramental Theology. By Clarence McAuliffe, S.J. Herder. 457 pp. \$6.00.

With the fullness of time, one of the early scholastics wrote, there came a time of fullness, a fullness of grace in Christ, a fullness

to be communicated to the members of His Body. God's ineffable wisdom has selected as channels of that grace seven dramatic, concrete, effective symbols: the sacraments. Of all the tracts of theology, there is none so attractive to the student: the very consonance of the sacramental entity with human nature, the historical controversies they have inevitably encountered, and the evidence of divine wisdom in their selection all inspire the student to seek a deeper appreciation of their role in Christian life.

Fr. McAuliffe's volume does not present sacramental theology in pre-digested doses for the college student; it is purposely "a test of the student's memory, ingenuity, ability to make distinctions, to think clearly and profoundly and reflectively." It is a judicious and altogether happy blend of positive and speculative doctrine. We mark here one major point of speculative controversy. With many modern, non-Thomistic theologians, Fr. McAuliffe teaches that the sacraments produce not grace itself but a title to grace. This is Cardinal Billot's theory of intentional causality. The title, we are told, is in the moral order, and objective, but not physical. Now one of the first principles in the Thomistic scheme of sacramental theology is the fact that the sacraments are physical perfective instruments in the production of grace. Thus we have here a basic disagreement, not only on one key point but on many subsequent ramifications.

Fr. McAuliffe's text is admittedly too large to be covered in the classroom (two semester hours are usually devoted to sacramental theology) but practical applications are more often left to the professor's discretion which seems not always a profitable procedure in a book where so much matter must be left to the student's private study. The approach is classical, almost that of a manual; many students would find the format appalling although there is a certain appeal in its almost mathematical precision. It is difficult to recommend *Sacramental Theology* for the college student; it is equally difficult to suggest that the college professor could get along without its clear and expansive exposition.

T.C.K.

Shaping the Christian Message. Edited by Gerard S. Sloyan. Macmillan. 328 pp. \$5.50.

Many Catholic colleges are making radical changes in their religion departments; the fact should be familiar to anyone with an active interest in education. Educators, delving into the intellectual ferment that has given rise to Catholic Action, the wealth of new information about the Scriptures, the liturgical movement, and the find-

ings of modern science particularly in the fields of psychology and education, and urged on by an ever increasing dissatisfaction with the religious instruction of college graduates, have come up with new religion curriculums, ordered to new aims and supported by new teaching methods. What perhaps is not as well known is that ideas from the same intellectual ferment have led to equally important improvements in that peculiar field of Catholic education, catechetics. *Shaping the Christian Message* was composed primarily to acquaint the general public with these developments. Because the field is still the subject of experimentation and discussion, the editor of the book, Father Sloyan, has allowed the authorities to speak for themselves in individual articles. The resulting thirteen papers differ widely in style: some are clear, straightforward and slanted to the general public, while others are technical, well documented (with anywhere from 35 to 90 footnotes), and require careful study. The book is completely indexed for reference work.

A summary of the history of religious education from early Christianity through the present day constitutes Part I of the book. It is broad enough to include preaching and convert instruction in the early Church, 18th century catechetics at St. Sulpice, and a discussion by Father J. A. Jungmann, S.J., of the way the very atmosphere of the Middle Ages, with its landscape-dominating cathedrals and mystery plays, instructed people in the Faith. This historical section is necessarily spotty with such a vast area to cover in so few pages. The authors have been content to concentrate on those periods that are the sources of many of the modern catechetical movement's ideas. Thus it can be seen that the extensive use of Scripture in the newest catechisms goes back to Augustine's *De Catechizandis Rudibus*. The replacing of technical terms and metaphysical ideas with concrete words, and the combining of instruction with the full cycle of the liturgical year, find precedents in the works of Challoner.

Part II, setting forth some theological and scientific considerations, is the weakest of the three. It suffers from the absence of a clear definition of catechetics in its beginning. The broad application of the term in the preceding historical section only adds to the confusion. When Father F. Coudreau, P.S.S., therefore, explains theologially what is catechetical teaching, he arrives at a notion that applies more to preaching than to teaching. His idea is good: the catechist's role is not only to instruct the children, but to form them by his example to live the Faith. But in trying to make sure that theological terminology is excluded from this instruction, he sets up a dichotomy between theology and faith that makes the former mere knowledge,

the latter charity. This is made clear when he declares that religious instruction is to bring about an awakening of faith, a "... faith (that) is not only a contemplation; it is a transforming union, a communion" (p. 146), while the theologian "advances from faith ... to reflective knowledge" (p. 136).

Articles by the Jesuit Fathers G. Weigel and J. A. Hardon present their ideas on college religious instruction. It is surprising to find them in a work that had previously dealt exclusively with catechetics. While many of their ideas have been successfully applied in their colleges, some are still hotly debated. The *Annual Proceedings, Society of Catholic College Teachers of Sacred Doctrine*, 1955, presents both sides of the question. It is unfortunate that no mention is made of the St. Xavier plan in Chicago.

There is good source material for United States Newman Clubs, as well as a rundown of some of their current problems in an article by Father J. J. McGuire of Notre Dame. Mention must also be made of the English Canon F. H. Drinkwater's "The Use of Words: A Problem of Both Content and Method," that explains in the terminology of the *Lyrical Ballads* of Wordsworth the difference between the manner of expressing the same idea in a theological manual and in a popular sermon. The distinction is not new to the Aristotelian tradition, but the clarity of expression here gives it a freshness that deserves consideration, especially today when many want to evolve a whole new theology, kerygmatic by name, to bring the wealth of revelation back to the lay people by using concrete images. A grasp of the relation between theology and preaching as contained in this article might give them a solution to their problem, a solution that would still preserve the unity of the queen of the sciences. Could not the one science of many powers extend in varying degrees to its differing functions—to preaching, to teaching, to defending itself against heresy—to functions that differ in their use of words and in their argumentation, but to functions that all express ideas and concepts which are part of the one science of theology?

The developments in catechetics that have been made in the past thirty years demand our consideration. For those who want to become acquainted with the ideas and men who are behind these developments, *Shaping the Christian Message* will be a valuable book. R.M.V.

New Testament Introduction. By Alfred Wikenhauser. Translated by Joseph Cunningham. Herder and Herder. 579 pp. \$7.80.

Clear, brief, and informative are the best words with which to describe this book. It is impossible to gauge the immense benefit that

seminarians, and biblical enthusiasts in general, will derive from Fr. Wikenhauser's work. The most striking feature of *New Testament Introduction* is its great clarity.

The first contributing feature to this clarity is the simple division of the matter to be covered: Canon, Text, and Origin of the New Testament. In the last and more lengthy part the author treats each of the New Testament books individually. The nature of *New Testament Introduction* is detailed for the reader in the author's introduction wherein he offers general notes on "Concept and Object of Introduction," "History of Introduction," and the "Most Important Aids in the Study of the New Testament." Such headings insure a grasp of the order to be followed. Father Wikenhauser wisely reserves a place for the "Synoptic problem" *after* consideration of the Synoptics themselves (an unusual and felicitous departure from the traditional mode of presentation). Divergent opinions on various matters are also manifestly stated.

One may be rash to claim that a 580 page book is brief but when one reflects upon the many pages of bibliography (the most important books and monographs of the last 50 years), outlines, and other purely reference material, the word "brief" takes on some significance.

Other introductory books presuppose much knowledge of terms and special apparatus; Father Wikenhauser gives explanations. (He explains, for example, the three different systems for classifying ancient biblical manuscripts.) Certain matters that he includes are almost never found in other textbooks e.g., a short life of St. Peter, a treatment of Gnosis, of letter writing in St. Paul's time, and a description of the early Christian community at Rome. Another very excellent feature is the summarized statements of Biblical Commission decisions before those sections dealing with the books concerned. A great blessing is that they are not in the difficult language of the original decisions. (They are nevertheless quite faithful to the originals).

For those who wish to flee from a moribund conservatism (founded more on ignorance of the Bible than on the reverence its proponents claim) this book is the answer. It is "worth its weight in gold."

J.V.B.

History of the Mass. Twentieth Century Encyclopedia of Catholicism X 110. By Francois Amiot. Translated by Lancelot S. Sheppard. Hawthorn. 141 pp. \$2.95.

The Holy Sacrifice of the Mass is the central act in the liturgy

of the Church and it is through the tremendous power of this Sacrifice that men attain Christian perfection. But to acquire this proper effect, the Mass must be properly understood. This book is a magnificent aid toward a better understanding of the Mass especially in the light of history.

The author presents a historical review of the Mass, touching upon the problems of origin, development and interpretation of the Mass ritual as it exists today. Here is a well balanced critical study of the Mass which advances the popular notions regarding its historical aspect and which appraises the true value of these theories in the light of the latest discoveries.

Interesting and timely, appearing as it does during a period of renewed interest in the liturgy, it will be found indispensable to all clerics desirous of knowing about the latest researches on the historical origins of the Mass. *History of the Mass* is the best brief work on this subject so far published in English. J.M.O'D.

What Is the Trinity? The Twentieth Century Encyclopedia of Catholicism II 17. By Bernard Pialt. Translated by Rosemary Haughton. Hawthorn. 156 pp. \$2.95.

There is only one avenue of approach to the great mystery of the Trinity—a prayerful study of its revelation in Sacred Scripture. And this is precisely the way that has been utilized by Fr. Pialt in *What Is the Trinity?*, the 17th volume in the Twentieth Century series.

The first and most fruitful section of the book contains a judicious selection of the key texts in Scripture which reveal this doctrine. It is, of course, the New Testament that is of primary interest. Texts in the Old Testament are examined and viewed as a preparation for the explicit revelation in the New Testament.

Using the Scriptural revelation, theologians from the very beginning of the Church had attempted to express and formalize their ideas of the Trinity. The inevitable result was the rise of the famous Trinitarian heresies and the happy consequences of such heresies—the Creeds and Symbols defined by the Church to correct such errors. The second section of the book presents a cursory yet sufficient historical summation of these definitions. The third and last section traces the development of the theological terminology used to express this mystery. Beginning with the Greek Theology of the "perichoresis," Fr. Pialt proceeds to the Western notion of the "relations" and "processions" as refined by St. Thomas, following the genius of St. Augustine. The concluding chapters in this section are entitled "The-

ology and Spirituality" and suggest areas of meditation on the very intimate role of the Trinity in the soul of the Christian. This is in keeping with the expressed purpose of the author, "to enable the Christian through a better understanding of the Trinity, to contemplate its mystery." He has succeeded remarkably well. *What Is the Trinity?* is distinguished by the clarity and order of its presentation and is a significant and valuable addition to the Twentieth Century Encyclopedia.

J.K.

Religions of the Ancient East. The Twentieth Century Encyclopedia of Catholicism XIV 141. By Etienne Drioton, Georges Contenau and Jacques Duchesne-Guillemin. Translated by M. B. Lorain. Hawthorn. 168 pp. \$2.95.

In this fourteenth volume of the series, three distinguished scholars discuss the growth and influence of the beliefs of Egypt, of the ancient religions of Western Asia, and those of Iranian religion.

The history, gods, mythologies and religious practices of ancient Egypt from the dawn of its civilization to the time of the Hellenic Ptolemies, is the work of Fr. Drioton, outstanding French Egyptologist. His account of the Egyptian explanations of creation and their belief in an after-life makes for fascinating reading. Almost the same subjects, covering an equal span chronologically, is taken up by G. Contenau in his discussion of the Hittites, Phoenicians, Sumerians, Babylonians and Assyrians. M. Duchesne-Guillemin, the third contributor, sketches the different religions of Iran: Magian, Zoroastrianism, Pareesism, etc.

The first two parts contain interesting final paragraphs in the form of "impartial conclusions"—it is certainly an objective judgment when M. Contenau asserts that the religion of Babylon was "one of the gloomiest that ever existed." And if a conclusion is wanting to the section on Iranian religion, particular attention is paid to its influence on Judaism and Christianity—as Gnosticism.

Admittedly, this is a lot of ground to cover in so small a book and this fact probably accounts for the unfavorable impression of haste which one receives. It shows up particularly in organization of matter: names of gods, of different myths, are introduced as familiar and are not explained till later on in the text. Haste is evident in the translation also where one frequently meets with incomplete sentences, and sentences so clumsily constructed (particularly in the historical sections) that several readings are necessary to extract the sense. These are annoying drawbacks but they are happily outweighed by the value and interest of the subject matter.

R.M.V.

The Dead Sea Scrolls and Primitive Christianity. By Jean Danielou, S.J.
Translated by Salvator Attanasio. Helicon Press. 128 pp. \$3.00.

Father Danielou is already well acquainted with the primitive Church, and it seems quite natural that he should put to writing his views of the Dead Sea Scrolls in relation to that Primitive Christianity. His effort has prompted varied reactions. In the January, 1958 issue of *The Catholic Biblical Quarterly* the book has been recommended by Father G. Ganzmann, S.J. (p. 99) as a worthy complement to Father J. T. Milik's new work, *Dix Ans de Decouvertes dans le Desert de Juda*. Yet the very same issue (pp. 73-79) contains an inference on the part of Monsignor Patrick W. Skehan that Father Danielou has built a "house of cards." The reader would perhaps do best to follow his favorite scholar.

Father Danielou wishes to discuss solely the relations between the religious group of the Scrolls and the origins of Christianity. He goes on to point out "that this study is but a bare outline" since more documents remain to be published and more profound studies made of them. The first of three sections deals with connections between John the Baptist and Qumran; the second, Christ and the Zadok priests; and third, between practices of the Essenes at Qumran and practices of the first Christians in Jerusalem. The book finishes with an investigation of the early developments of the Church in the light of Qumran. There is no bibliography and comparatively few footnotes—best explained by the fact that the work is apparently intended as a popularization, a view supported by the absence of Father Danielou's usually scholarly tone. The work is well written, however, and the translation makes pleasant reading.

The highly imaginative quality of the book is "striking" (a favorite word of Pere Danielou). The author is careful not to go as far as some of the early commentators on the Dead Sea Scrolls in comparing them to Christianity, but one detects a conscious striving to permeate everything Christian with Essenism. Most of his assertions can be countered with other opinions no less weighty. Even a summary knowledge of the Old Testament can dispose of many of the "striking" similarities between Christianity and Qumran. However, we must bear in mind that the author often indicates the hypothetical nature of his conclusions and makes quite evident the essential differences between the doctrine of Christ and the doctrine of this now famous Jewish sect.

By no means the last word, this book is, however, a good introduction for anyone interested in the present state of the question.

J.V.B.

The Life of St. Thomas Aquinas. Biographical Documents. Translated and edited with an Introduction by Kenelm Foster, O.P. Helicon Press. 172 pp. \$5.50.

Anyone coming into contact with St. Thomas even for the first time is aware of the amazing objectivity of his writings—a salient feature of his work that has often been called the Saint's great "impersonality." And though there are some who see in this evidence of St. Thomas' great self-effacement before the truth, most readers (conceivably even those who spend a lifetime studying the works of the Common Doctor) glimpse no more than a vague, confused portrait of Thomas the man, Thomas the saint.

Fr. Kenelm Foster, Lecturer in Medieval History at the University of Cambridge, more than satisfies for any lack of knowledge on our part by acquainting us with the person of St. Thomas through the keen eyes of contemporary documents. He has edited and translated the minutes of the canonization enquiry held in Naples in 1319; the "Life" by Bernard Gui; several chapters on St. Thomas from the history of the Church by Tolomeo of Lucca (who knew the Saint well); and passages from Gerard de Frachet's *Vitae Fratrum* and his later *Cronica Brevis*.

The translations are excellent and enrich considerably an already extremely interesting subject matter. The author's Introduction and the superb footnotes, not the least attractive feature of the book, are every bit as interesting as the text itself. They may well serve as stepping stones for further reading, and are in themselves eloquent witness to Fr. Foster's profound scholarship.

A compact and altogether satisfying book, it is a *must* for the summer reading list of all students of St. Thomas. C.M.McV.

American Catholic Dilemma. An Inquiry into the Intellectual Life. By Thomas F. O'Dea. Sheed & Ward. 173 pp. \$3.00.

In rendering his service to the great debate now in progress over the role of American Catholics in intellectual life, Professor O'Dea assumes the existence of the problem and attempts to analyze it from the sociological viewpoint. As he tells us, the work is not original but merely interprets the results of other studies. It does not suggest any concrete policy, as this is beyond the scope of sociological science. Its aim is to provide tentative hypotheses on the apparently important factors of the problem that will guide the more extensive empirical research needed for a full evaluation of the damage done by each.

These factors would make a formidable list of charges levelled

against the agencies responsible for producing a Catholic intellectual life: overemphasis on moral formation, practical things, apologetical outlook; overemphasis on authority resulting in the death of a healthy give and take between it and community, in passive receptivity and stifled initiative in the student, in a situation where men with talent and inclination in a given field are assigned elsewhere or overburdened with less necessary work; underpaid and overloaded lay faculties; failure to give seminary students (through the social sciences, history and the humanities) the grasp of the social and historical processes necessary to understand the world of the educated layman; clerical monopoly and underestimation of the layman's capacities for higher learning and the more serious intellectual pursuits; failure of the clergy to recognize the "lay vocation" and furnish the principles that should govern it.

Undoubtedly Professor O'Dea's book will evoke some strong reactions. These may be lessened when it is remembered that, in order to make himself heard, he has admittedly stated his side of the case strongly and omitted the other side. Moreover, it appears that his statements have been cautiously worded so as to be striking and yet not exceed their foundations. Further, he recognizes the lack of evidence—his very reason for calling for an investigation.

The only ones able to tell us how widely and to what degree these charges are verified are the educators themselves. Whether they will be interested in embarking on the spree of studies and investigations urged by the author remains to be seen.

Far from a dry presentation of statistics, the book contains an abundance of historical instances and colorful analogies, ranging from President Eisenhower to the tsetse fly. No one, educator or student, following the great debate will fail to appreciate its insight into Catholic attitudes, its value as a summary of the issues, or, it is hoped, its invitation to constructive pondering of the problems of our intellectual life.

B.T.

The History of Philosophy. By Johannes Hirschberger. Translated by Anthony N. Fuerst. Vol. I. Bruce. 576 pp. \$8.00.

There are two principal types of history of philosophy, "readings" and syntheses. "Readings," because of the impossibility of reading all the works of all the philosophers, generally tend, by way of practical compromise, to become "selected readings" from the more important philosophers. Synthetic expositions may be either topical, i.e., groups of essays built around key philosophical problems, or

chronological. *The History of Philosophy* of Johannes Hirschberger is of the latter type. (Professor Hirschberger, a Catholic, teaches at Goethe University, Frankfurt.) In two solid-packed volumes Prof. Hirschberger considers all the philosophers from Thales to the present day. We are here concerned with the English translation of Volume I.

Within its span of 500-odd pages this volume contains two Parts and five Sections. Part I, "Ancient Philosophy," takes up "Pre-Socratic Philosophy," "Attic Philosophy" and "The Philosophy of Hellenism and of the Roman Empire." Part II continues through medieval philosophy up to and including Nicholas of Cusa (1401-1464). The content is compact, the style terse, even obscure at times (partly through the fault of the translator). In this compactness Plato receives seventy pages, Aristotle eighty, St. Thomas fifty. Neo-Platonism is cramped into fifteen pages, and minor schools are often gotten out of the way in a few paragraphs.

Prof. Hirschberger has brought considerable insight to this task of condensation. He follows German authors almost exclusively but does not follow them slavishly. Everywhere novel and fresh ideas turn up. For instance, the Milesians are not *pyhsici* (as Aristotle said) but "metaphysicians" seeking for first causes; and on the relativism of Heraclitus, "Aristotle must have had in mind not Heraclitus but rather the Heracliteans"; Socrates' "knowledge is virtue" is explained as an attempt on the part of Socrates to get across his ethical ideal in the limping analogies of Greek *techne* or art. For the teacher the major advantage of the book will be its considerable detail: more so than comparable histories it delves into particular, technical, philosophical problems.

However, there is a definite problem with this technical exposition (and this is a drawback in all such "text-book" histories): How much should be included on any given philosopher? Since it is doubtful that any amount will ever take the place of a formal exposition of philosophy, it would seem just as well to leave it out all together, granted that one had to write a chronological history at all. In the work at hand Plato and Aristotle particularly are subjected to some almost ludicrous assertions in the attempt to "explain" their doctrines within a brief compass. Plato is "an expressed rationalist and idealist. The entire world of the senses both in time and in place is transferred by him into the pure concept" (p. 20). Aristotle, in a passage that seems to contradict the one just quoted, suffers in much the same way: "In the Nous of Aristotle lies concealed Platonic apriorism. That the experience of the senses delivers material is not a new idea. Plato

himself made use of the senses and their data. When Aristotle polemizes against Plato in this connection, we must bear in mind that his argument sometimes is based on peripheral reasons and realities, whereas he personally was basically in accord with his master's thought" (p. 157).

This is undoubtedly one of the better histories of philosophy on the market today. But "readings" will always give a truer insight into the minds and methods of philosophers than any brief systematic exposition.

R.M.D.

Cure of Mind and Cure of Soul. By Josef Goldbrunner. Translated from the German by Stanley Godman. Pantheon. 127 pp. \$2.75.

Fr. Josef Goldbrunner, notably in *Cure of Mind and Cure of Soul*, the latest of his works to be translated, is concerned with applying Jung's Depth Psychology to the practical problem of faith by means of a theoretical formulation that is explicitly Phenomenological and Existentialist.

Could Fr. Goldbrunner's conclusions be stated in Thomistic terms? Very likely they could: "projection" and "archetype" and "persona" seem very closely allied to the Thomistic concept of temperament as a determining factor in the constellation of emotional reactions. They represent factors that control a man, whereas they should be controlled by him. A "persona" in this understanding would be a personality or character in which the emotions tended to rule reason rather than the other way round. As Fr. Goldbrunner interprets Jung's "persona," it could include both conscious (vicious) and unconscious (neurotic) submission to temperamental emotion constellations; similar latitude seems acceptable in what Thomists and the common man would call "character formation."

However true all this might be, it need not imply that St. Thomas anticipated the findings of Jung or any of the modern psychiatries. It implies only that Thomism and Depth Psychology *need not* be in radical opposition.

Is the same true of Thomism in relation to Phenomenology and Existentialism? Certainly in the mind of Fr. Goldbrunner, and a whole German school in whose views he acquiesces, a restatement of their views in Thomistic terms would be a betrayal of a "vital" expression of truth. The honest efforts of Fr. Goldbrunner are aimed at getting across to modern man the vital, living message of Christ. The language he, and others of a similar mind, use for the task might well be far better calculated to accomplish it than the canonized terminology of

St. Thomas, even though the latter was "canonized" by Trent and the Vatican Council.

There is, however, another side to the picture. The outstanding theoreticians upon whom Fr. Goldbrunner and the others base their teachings are, ultimately, Heidegger and Jaspers, as well as Jung. Yet it is a commonplace criticism of these three that they have never overcome their Kantian backgrounds despite a basically realistic approach to problems. It would be a shame to see Catholics with an obvious interest in deepening the Faith follow them in this!

Aristotelian-Thomistic philosophy remains the only thoroughly and completely realistic philosophy that man has thus far devised. Thomism is, none the less, extremely rational in its approach to problems. What the Existentialists need to see is that this "rationalism" is not opposed to what they are aiming at. In fact a philosophy of *life* as opposed to a philosophy of *ideas*, an inner search for true human reality as opposed to mere externalism, a belief in the primacy of the good in the life of man as he exists in the world—all these can find a firm foundation only in realist philosophy and the Catholic Faith.

Cure of Mind and Cure of Soul, then, while it raises a problem about how Jung's psychology measures up in relation to Thomistic philosophy, makes an interesting contribution to catechetics in a more vital and modern idiom.

R.M.D.

Psychopathic Personality and Neurosis. By A. A. A. Terruwe, M.D. Translated by Conrad Baars, M.D. Edited by Jordan Aumann, O.P. Kenedy. 172 pp. \$3.50.

"Apply Thomism to the contemporary apostolate!" has been the plea of many popes. But especially since Leo XIII both the insistence and the demand for such work has become imperative. Unfortunately, too little has been done, due no doubt to the fact that few Thomists have undertaken profane studies while mastering their own science; while those versed in the controversial field consider the doctrine of St. Thomas antedated. *Psychopathic Personality and Neurosis* proves the latter wrong and should be an incentive for the former.

By correlating the principles of Thomistic rational psychology with the findings of modern psychiatry and the best of Freud, Dr. Terruwe, a Dutch psychiatrist, makes clear her conviction that the doctrine of St. Thomas best fills the void of uncertain solutions in which psychiatry has been groping. This is the first of her several books to be translated into English—all of which are geared to establishing a *rapprochement* not only between Thomism and psychiatry,

but still more between a wary clergy and the independent psychiatrist.

A stimulating introduction by Fr. Charles J. D. Corcoran, O.P., demands particular attention. It is a provocative piece which points out the value of Thomism applied to this field; yet at the same time it is presented in such a way that few psychiatrists would bother about the position as he states it. For instance, with breath-taking succinctness Fr. Corcoran outlines fear as phobia, anxiety as the characteristic of neurosis, and retarded anxiety (accidie) as the characteristic of psychosis; he then states that from this, "There are important conclusions to be drawn for purposes of psychotherapy" (p. 11). Psychiatrists would be apt to ask for proof or evidence for this proposal! Nor is the proof forthcoming in Dr. Terruwe's text since she never presents the problem in these precise terms.

Dr. Terruwe is concerned with two problems, psychopathic personality and neurosis. Both are adequately exposed: the nature of the affliction, characteristics, types and finally guidance of such by the clergyman. Dr. Terruwe believes the psychopath to be constitutionally established as such. All would not agree with this basic tenet, yet the argumentation, logic and manifest experience of the author are factors which speak well of her judgment.

It is in her elaboration of the neurotic that she especially exhibits her grasp of both scholastic terminology and that of her own profession. Utilizing the interplay between the concupiscible and irascible appetites and the intellect as St. Thomas explains it, Dr. Terruwe offers an ingenious solution to the problem of neurosis and repression.

We have in *Psychopathic Personality and Neurosis* a work of genuine achievement: a valuable guide for the priest, a clear and dependable exposition for those working with psychopaths and neurotics, a tribute to the latent riches of Thomism and an open door to these same riches for psychiatrists.

J.S.F.

The General Science of Nature. By Vincent E. Smith. Bruce. 400 pp. \$7.00.

"To set forth for the modern student the general science of nature as inspired by Aristotle's *Physics*." This aim, stated by Dr. Smith in his preface is common enough among manualists and, unfortunately, very rarely realized. Anyone familiar with the standard textbooks in this particular field will at once recognize that Dr. Smith's work is a singular success. It is no exaggeration to regard it as the first adequate utilization of the powerful scientific methodology laid down by Aristotle for the connatural development of man's intellect.

The subject matter of this volume is more commonly known as natural philosophy, but the author prefers to call it general science for two reasons. First, because the term "philosophy" has such a wide signification, applied as it is to four distinct sciences. Second and more importantly, he avoids an erroneous distinction sometimes made between natural philosophy and modern science. Since they do have the same formal object of study, it is more correct to refer to their difference as that between general and special sciences of nature.

Whoever lacks a sound appreciation of "general science" can scarcely be said to have had a philosophical training. "General science" is a penetrating evaluation of the presuppositions of the modern sciences with a view to putting them in a valid context and safeguarding their conceptions of physical reality—a problem of no little importance today. It is also the first of the purely speculative disciplines necessary for man's proper mental development, and so is a valuable training ground for the human intellect. It is required for the understanding of psychology; without it, it is impossible to justify metaphysics on purely natural grounds. Since it is an important subject and a rather difficult one, the use of this textbook will compensate to some extent for the usually cursory treatment accorded it in the ordinary undergraduate philosophy course. It is to be particularly recommended for private study to science teachers on all levels who want their students to see the particular sciences in true perspective. Finally, in those seminaries in which it is necessary to employ Latin texts in philosophy, this book will serve as an illuminating commentary on any standard manual.

The plan of the book follows that of Aristotle's *Physics*. The first half of the book is concerned with necessary preliminaries to the science, while the science itself occupies the remainder of the book. In the first three chapters great care is taken to familiarize the student with the following notions: abstraction, science and its divisions, method in science, experiment, dialectic, induction, and demonstration—all the logical apparatus required for effective progress in science. Following this, the next three chapters parallel the first book of the *Physics* in carrying out a dialectical search for principles. The second book of the *Physics* is then treated in six chapters in which are established the subject of the science and its four causes. Finally, in the last seven chapters, the science is actually begun and continues through motion and its properties, ending with the physical proof for a first unmoved mover; thus the last six books of the *Physics* are covered.

Every chapter in Dr. Smith's work is an exercise in applied logic, and all the steps in the logical process are made explicit. The reader is never in doubt as to whether he is still in the process of establishing principles or drawing conclusions from principles already established. If the argumentation is merely dialectical, it is noted as such. When demonstration is used, it is made very evident. Each of the five strict demonstrations contained in the science is carefully pointed out and fully explained, as is its role in the total development of the science.

This book is not a collection of theses, nor a more or less orderly collection of principles and conclusions. It is a tightly knit structure of rigorous logic which both uses modern science as a fruitful source of dialectical argument and gives to modern science a solid basis for further investigation. *The General Science of Nature* fulfills its claim of enabling the specialist to know what it is he is investigating.

T.LeF.

Principles of Ethics. By Dom Thomas V. Moore. 5th Edition. Revised by Dom Gregory Stevens. Lippincott. 282 pp. \$6.00.

A text in natural ethics according to the doctrine and order of Aristotle, *Principles of Ethics* is designed to equip the young nurse of today with guiding principles for her daily life and work.

The first third of this book is devoted to a summary treatment of the general principles of ethics. For any adequate understanding of these principles, it would be necessary to supplement this matter by related reading. To this purpose a list of selected readings is appended to all chapters along with a short helpful analysis of each work cited. The remainder of the volume treats of "Virtues and the Moral Life" and ranges through the cardinal virtues, their nature and applications. The accent is on practical situations of frequent occurrence in the life of the nurse, both student and graduate. Almost every illustration of a theoretical point is in terms of medical or nursing practice and often the use of the second person "you" makes the example more telling.

Every chapter is followed by a summary of the main principles therein elaborated and a series of problems for discussion and solution through application of these principles. In the section on medical ethics, 18 cases in five areas of modern concern are presented and solved. These include such difficulties as the extent of licit surgery, cooperating in illicit procedures, etc.

It seems strange that the word "happiness" does not occur in the

chapter on the end of man. It would have been quite as accurate and far more appealing to have assured the student that the rational life means the radically happy life, and to have had her consider human actions as so many stepping stones to happiness.

Principles of Ethics is an adequate, brief, and very practical text for nurses.
T.L.eF.

The Bridge. A Yearbook of Judaeo-Christian Studies. Vol. III. Edited by John M. Oesterreicher. Pantheon. 383 pp. \$4.50.

The most significant fact about this third volume of *The Bridge* is that *it is* at all. When the series was projected, as a forum for a religious encounter between Catholics and Jews, some scepticism existed even among well-wishers as to its chances for survival. Father Oesterreicher, in his introduction, gives a sampling of the generous response which greeted the first two numbers. This volume is up to their splendid standard. That is enough.

The basic format remains unchanged. As before, the dialog is centered on various possible points of fruitful contact between today's Catholics and Jews. Certain general subject headings are recurrent. Old Testament studies: here represented by two excellent products by Fathers Hessler and Moriarty on social thought in the Old Testament, and the prophets. Barry Ulanov adds a rewarding glance at Job, as seen by various eyes—ancient and modern. The New Testament and the "problem of Jesus": here approached in the form of a critical colloquy between Father Gerard Sloyan and Martin Buber, the contemporary Jewish philosopher-theologian. Other previous themes are well treated again: art, modern Jewish history and the state of Israel, modern Jewish thought, third party relationships (a fine "Jews, Christians and Moslems" by James Kritzeck), and Jewish prayer and spirituality. Special attention is given to the Hasidic spiritual movement which originated among late 18th century Polish Jews in a splendidly written, if somewhat prolix, article by the editor. It is pointed out how closely many of their doctrines paralleled those of Christ—particularly their stress on meekness, acceptance of poverty and suffering, joy and, of course, love of God and neighbor.

Two new notes in this volume call for special comment. (1) The articles, with few exceptions, are brought to bear in one way or another upon Martin Buber, whose 80th birthday is toasted by the issue. Buber's position is indeed unique. As a theologian he has strong influence within the Jewish group, and even beyond—among many Protestants. As a philosopher he has attracted attention without re-

gard to religious commitments. But this focusing of an issue around a single thinker (with stern but sympathetic criticism) raises the hope that the tradition of the *philosophia perennis* may furnish a philosopher similarly qualified for such a theme role.

(2) A note of unreconstructed opposition is permitted to be sounded. The editor opened his pages in the issue to an agonizing wail of protest by a Jewish writer bitter against Christianity and Christians because of the still recent Nazi mass murders. Although the imputations against *Christianity* in this article are unfair, as the editor makes clear, *Christians*, as Romano Guardini has pointed out, cannot disclaim their responsibility. If their weak adherence to faith made possible this bestiality, perhaps a truly Christian patience is now due to an heroic degree. And this to some bitter men whose memories still flood with the picture of 6,000,000 slaughtered Jewish men, women and children. It is to Christians' interest as well that they not be buried in a footnote to history. The editor's policy of "lend an ear" is in line with traditional Christian compassion and introspection.

Tact and sympathy and rugged adherence to Catholic doctrine are hallmarks of this volume. It may foreshadow a more venturesome approach—an emphasis on the unity of weak men—Christians and Jews—in a common humanity which Christ died to save. The words of the late Pontiff in the Encyclical *Mystici Corporis* furnish adequate encouragement for its continued success: "True love of the Church, therefore, requires . . . that we should recognize in other men, although they are not yet joined to us in the Body of the Church, our brothers in Christ according to the flesh, called, together with us, to the same eternal salvation."

The Bridge lovingly reaches out for Christ to those individual "brothers" among the Jewish people to whom it may be given to hear.

A.B.

Saint John the Baptist and the Desert Tradition. By Jean Steinmann. Vol. 5 of the "Men of Wisdom" Series. Translated by Michael Boues. Harper. 192 pp. \$1.50. (paperback)

In discussing a book on the Dead Sea Scrolls and especially one concerning their relation to Christianity one must remember that the whole matter is far from settled. This is a realm where opinion holds full sway, and certain prejudices influence many on both sides. What an author says today may tomorrow be shown to have, in fact, no foundation.

As an example of this, there are many views on John the Baptist

and the Essenes. One view insists on no connection between John and this Jewish sect. Another allows that John knew the sect but denies direct influence. Still another hypothesizes that the Essenes adopted John; or again that Elizabeth and Zachary boarded John at Qumran. Father Steinmann's own opinion is that John was "a dissenting Essene novice." Finally, and most radically, some affirm that John definitely was an Essene. The majority seem to favor an "indirect influence" and this opinion is represented by Millar Burrows' new book, *More Light on the Dead Sea Scrolls*: "The similarities between the New Testament and the Dead Sea Scrolls have been considerably exaggerated. . . . What the Dead Sea Scrolls actually demonstrate has been well summed up by Albright: they show that the writers of the New Testament 'drew from a common reservoir of terminology and ideas which were well known to the Essenes and' this I would emphasize—'presumably familiar also to other Jewish sects of the period.'"

Father Steinmann does not stop at showing connections between the Essenes and the Baptist. He places in addition some Qumran influence on certain Apostles, on Primitive Christianity, on extra-Christian groups and on Christian desert Monastics. At first he asserts only the probability of his theory but as the book progresses he becomes more and more certain—without any proportionate increase in the status of the evidence. The book is well written but the facts behind the words do not warrant the simple acceptance of its theses. It is true, for example, that most of the characteristics of the Essene group are also found in Christianity, but Father Steinmann neglects to explain the differences in meaning. Charity for the Essenes is towards other Essenes only. Christian Charity is for all men. Essene chastity simply maintains ritual purity. Christian chastity is a virtue. Essene baptism is also purely ritual, whereas Christian Baptism is a Sacrament necessary to salvation.

One final note must be made upon the bibliography. In simple terms, it is inadequate. There have been hundreds of publications on the Dead Sea Scrolls; the author has seen fit to mention only five. And among these five the most radical opinions have been given greatest representation! A larger selection with a more equitable distribution can justly be demanded.

J.V.B.

Muhammad and the Islamic Tradition. By Emile Dermenghem. Vol. 6 of the "Men of Wisdom" Series. Translated by Jean M. Watt. Harper. 191 pp. \$1.50. (paperback)

Emile Dermenghem, the author, is an accomplished student of

Islamic culture whose years of research have brought forth a considerable number of scholarly works on the sources of this tradition. He is especially concerned with the evolution of Muhammadan theology and philosophy.

To the average Westerner Muhammad is a personage more mythological than historical, whose life has been embellished with unbelievable legendary elements from the pens of pious biographers. These, the author feels, can be discarded, yet he does not engage in a "de-mythologizing" task by scientifically investigating individual elements; he merely states the fact of their existence, trusting to the reader's own common sense to separate the true from the legendary.

For his reconstruction of the life of the prophet, M. Dermenghem draws upon three basic sources. Most fundamental is, of course, the *Qur'an*, a series of revelations which came to Muhammad during a twenty year period, in which one finds along with doctrine, preaching and legislation, judgments on various contemporary happenings and appropriate exhortations. Another rich font is the collection of Traditions contained in the *hadith*. All of the known sayings and doings of the Prophet are herein scrupulously recorded to present the faithful an example of the "best model." The *sirah*, biographies from the eighth century on, offer yet another source, which although based on the previous two derives peculiar value by reason of its chronological format.

This life of Muhammad forms one third of the book, the remaining sections being devoted to "Islamic Traditions," and "Texts." The second section, as one might expect, is not concerned with history as such but rather with the presentation of various aspects of this tradition as it has developed through the centuries. Thus, M. Dermenghem begins with the early conflicts and divisions subsequent upon the death of the Prophet; he treats of the many sects within the movement and points out the main currents in the Islamic Tradition.

For the Christian there will be many eye-opening passages that indicate a need for revising many gross misconceptions about Muhammadan doctrine and practice. Particularly surprising is the discovery of a quasi-universalism in twelfth century Islam, the affirmation of the unity and solidarity of the human race, the rights of conscience, the primacy of "interior" religion, and the worth of the individual.

A representative selection of texts (the third section) from the *Qur'an* and the Traditions is perhaps the most unusual feature of the book. There are two pericopes dealing with Jesus and Mary, several on "Jurisprudence" and others on "the Spiritual Life."

As with the other volumes in this series, one finds in *Muhammad*

excellent coordination of text and illustrations (92 in all). This is an objective and fairly complete introduction to the Islamic tradition. One striving to understand the complexities of Mid-Eastern thought and customs can do no better than follow M. Dermenghem as his guide.
C.M.McV.

A Handbook of Muhammadan Art. By M. S. Dimand. Published for the Metropolitan Museum of Art by Harvard University Press. 380 pp. \$7.50.

Muhammadan art, to the untutored layman, seems practically non-existent. Apart from the half-utilitarian works of architecture, ceramics and the like, his only impression as a rule is of the endless intricacies of the "arabesque." Somehow he has come to believe that the tenets of Islam strictly prohibit all representational art.

This naive impression is quickly dissipated by the present volume. Dr. Dimand, curator of Near Eastern art at the Metropolitan Museum, has drawn upon its extensive collections to give us a detailed study of Moslem art from the first conquests down to the decline of the Mughal, Persian, and Ottoman empires in the nineteenth century. The approach, however, is topical, with a chronological coverage of each distinct artistic genre. Everything is here, from portraiture to glasswork to rug weaving, and the whole forms a vivid panoply, not only of Islamic art, but of the many cultures and social frameworks germinated by the creed of Muhammad.

It is interesting to note that practically all the pictorial art of Islam was of purely secular inspiration—a tremendous difference from Western art, which the Church fostered from the beginning and which grew and blossomed under the direct impetus of Catholic doctrine and worship. Indeed, the most fruitful producers of Muhammadan art were not the Arabs themselves, but the younger peoples, the Turkic and Mongol tribes, whose military inroads into the early Islamic world gave rise to vigorous new cultures with many non-Saracen elements. Nor should we imagine that an artistic "Iron Curtain" existed between Christendom and Islam; mutual influence was strong at many periods, and beneficial to both.

Dr. Dimand's *Handbook* was originally envisaged as a guide to the Museum's own collection. Since there is no other English-language book in the field, however, it has won acceptance as a standard survey, and this is its third edition. Its usefulness is enhanced by a chapter on historical background and a new one on the Origins of Islamic Art. A possible fault of these introductory sections is that their brevity

precludes a full development, and many of the historical allusions presuppose a broad background knowledge. One aspect almost totally undeveloped is the relationship in Moslem civilization of art to thought and especially to religious thought. The studious reader may supply these gaps in his knowledge, however, by reference to the standard encyclopedias. He will then find the present book, with its 250 well-chosen illustrations, an entrancing introduction to the world of Muhammadan art.

J.B.B.

The Proximate Aim of Education. By Kevin J. O'Brien, C.S.S.R. Bruce. 267 pp. \$5.00.

The Proximate Aim of Education is a study undertaken by Father Kevin O'Brien, C.S.S.R. in the department of Education at the Catholic University of America. The work represents not only the author's proof that Christian perfection is the proximate and immediate end of education, but also a rather complete analysis of what Christian perfection signifies.

The form used by the author is a striking example of a modern adaptation of the classical form of the scholastic dissertation or thesis. The first chapter is devoted to an introduction or statement of the question; the second chapter exhaustively exposes the doctrine of finality, thus explaining the precise meaning of the words "proximate aim" as they appear in his title. Following the classical methodology, the third chapter consists of a summary and refutation of various opinions—Humanistic Realism, Sense Realism, the theories of Rousseau, Dewey et al. The remaining chapters consist of his proof that Christian perfection is the end of education, an analytic consideration of the notion of Christian perfection and implications drawn from it relative to education theory—the scholastic proof, corollaries and scholia.

The rigid format used by Father O'Brien was well chosen for there is an inherent difficulty in his topic—the very vagueness of the term "education." No other methodology is noted more for precision in terminology than scholastic methodology. Yet, oddly enough, he dispenses with the rules in this regard by postponing a definition of education until the final chapters of his work. A "working definition" at least along with basic distinctions should have been dealt with in the second chapter where he treats of finality—and this not so much for a stricter adherence to form, but to avoid a very real confusion which runs through his work. Education is an elusive term. In its broad and perfect sense it means "rearing" or "bringing up," the

proper meaning of *educatio*. So taken, education embraces the activity of the Church, State, family and school. In a more restricted and popular sense it is used of "book learning," that is, it signifies the activity of the school alone. Again we could distinguish active and passive senses of education, etc. In short, a precision of the term at the very outset is fundamental to a proper understanding of the subject.

The lack of precision has far-reaching consequences. For example, Father O'Brien states that among Catholics there is "some vagueness" in regard to the immediate ends of education. This might be true with regard to the ends of the school but it is certainly difficult to comprehend how a Catholic could entertain any vagueness about the immediate ends of education in its broad and perfect sense when the teaching of the Popes has been quite clear and explicit on this point. The vagueness seems rather in the author's use of the term.

There is no difficulty in assenting to the basic thesis of the book. In the encyclical *Divini Illius Magistri* Pius XI stated, "The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian." Pope Pius XII used practically the very same words. Though the author does not treat it, undoubtedly the Popes were referring to education in the broad sense. But confusion is confounded when in his analysis of Christian perfection as the end of education, Father O'Brien makes constant and almost exclusive reference to the role of the teacher and the school. He does state that Christian perfection or the "true Christian is the *finis effectus* or *finis operis* of the work of education conceived as a total process" but almost by way of a side remark.

The difficulty comes to a head when the author enters upon a consideration of "Implications for the School." Here he states that the question of the role of the school in fostering Christian perfection is "too big to be handled adequately here in all its pros and cons . . . we consider it briefly here—with some diffidence." The fact is that one gets the impression that the school's role is the author's primary concern. However, this should not disturb the author because he proceeds to insist that the proximate and immediate end of the school is the same as for education as a total process—Christian perfection. At this point he cites the opinions of, and parts company with, Cardinal Newman, Dr. Vincent Smith, the proponents of the St. Xavier Plan, Msgr. John Tracy Ellis and Father Thomas C. Donlan, O.P. These hold that the proximate and immediate end of the school is the fostering of the intellectual virtues. The school does have a responsibility with regard to the moral virtues and Christian living

(included, obviously, in Christian perfection), but they deny emphatically that this pertains to the proper and immediate end of the school as such.

To corroborate his opinion Father O'Brien again cites the Popes. But this time the quotations are not as clear-cut nor explicit. For the most part they are taken from Papal addresses and radio messages. Never do the Popes state that the proximate and immediate end of the school is Christian perfection. The use of these texts as arguments depends rather on Father O'Brien's interpretation of them. His interpretations, to this reader at least, run from the possible to the far-fetched. An example of the latter is his reference to a school founded under the guidance of the Cure d'Ars "where fifty or sixty girls were taught the elements of knowledge and simple housecrafts." He states that "there can be no doubt that the emphasis of the school was on formation in true piety." The argument is clinched by the fact that St. Pius X called it "a model of popular education," the author italicizing "model" to underline his point. Even granting that St. Pius was using "model" in the strict sense demanded by Father O'Brien's interpretation, it must be noted that he did not call the institute a "model school" or a "model of learning." He called it a "model of popular *education*." This reviewer prefers to italicize education and ask for the meaning of that term used by the Pope—especially since it was qualified by "popular." It seems too much of a strain on the text to say that St. Pius was holding up an institute of very inferior intellectual standards as a pattern to be followed by Catholic schools. Pius XII insisted that the product of the Christian school be "the Christian of today, the child of his own era, knowing and cultivating all the advances made by science and technical skill. . . ." In effect, the author's argument seems based on a violation of a fundamental principle of interpretation or exegesis: determine the exact and precise meaning of the text, not what the interpreter would like it to mean.

Many arguments could also be brought forth in rebuttal. As Father Donlan points out, the proper and immediate end of the whole is not the proper and immediate end of the parts. "One does not look to the school for the sacraments, or to the Church for the legislative regulation of civil society, or to the home for instruction in the liberal arts." Father O'Brien's argument involves a confusion of ends.

Again, Pius XI stated, "Since the younger generations must be trained in the arts and sciences for the advantage and prosperity of civil society, and since the family of itself is unequal to this task, it was necessary to create that social institution, the school." The end

which brought the school into being was the training of the young in the arts and sciences. It does not seem that this end has since been essentially broadened, for the Church, family and State still have the means at their disposal to fulfill their ends and none of these agencies is unequal to its proper task.

Moreover, the theoretical difficulties of this part of Father O'Brien's thesis are heightened further by problems which would result in the practical order. The teacher's desk would be a pulpit as well; the classroom a combination of academic hall, church and home. The responsibility of the teacher toward his pupil would be awesome enough to make even the most dedicated hesitate to undertake such a burden. Enough criticism has been laid at the doorsteps of Catholic schools for the intellectual deficiencies of their products without proceeding now to point an accusing finger that way for the defects in the spiritual and moral life of today's younger generation.

J.M.C.

The Movement of World Revolution. By Christopher Dawson. Sheed and Ward. 179 pp. \$3.00.

If we were to distill the essence from Christopher Dawson's writings and then attempt to express it in scholastic language, it would not be too far from the mark to suggest religion's dynamic function in the development of civilization as the generic element, Western civilization's unique character and present world-wide significance as the specifying difference. From the very beginning of his career as a cultural historian Dawson, more than anyone else, has appreciated the revolutionary impact of Europe's expansion and empire-building which reached its zenith in the past century. One of his primary purposes in making a detailed examination of medieval Europe in such brilliant studies as *The Making of Europe*, *Medieval Essays*, *Religion and the Rise of Western Culture* was, in fact, to know more about the foundations of that Renaissance and Reformation Europe which was destined to transform the world. He was motivated not so much by scholarly concern for his European past as by ardent Christian hope that the study of the interaction of Christianity and Western society might suggest better means for the Christianizing of a world whose religio-cultural barriers were shattered by Europe's economic, technological and ideological hegemony.

Hence, nothing could be more misleading than to suggest, as one prominent review already has, that after years devoted to the study of European culture in its native, Western setting, Mr. Dawson, in

The Movement of World Revolution, is now directing his attention to the relations of the West with the non-European world. While years of reflective thinking and his more recent medieval studies have notably enhanced the richness and precision of the analysis found in this present book, there are few fundamental concepts which were not enunciated with almost prophetic insight in *The Modern Dilemma* published more than a quarter of a century ago. Since it is an inseparable part of his historical method, Dawson's world view is hardly a new thing; nor could it ever be interrupted for any notable length of time.

Those who will be having their first contact with Dawson in this perennial role as a philosopher of world history will find a good sampling of his thought. But it should be remembered that it is a sampling. While the fundamental structure of his thought remains unchanged, Mr. Dawson is constantly reapproaching the great phenomena of history, is ever reapplying his guiding theses to new, concrete situations. Those with a one-book acquaintance with Dawson are sometimes disappointed by what seems to be a stimulating but oversimplified approach to complex historical movements. The fact that Dawson seldom makes references to his previously developed analyses confirms them in this superficial evaluation. Though in his *Dynamics of World History* John J. Mulloy has compiled an excellent anthology of Dawson's thought, it decidedly does not dispense with the necessity of extensive cross-reference reading for those who wish the full development of Dawson's interpretation of a given phase of history.

Even those familiar with the full span of Dawson's writings will find this book of essays rewarding reading. The schema of the secularizing process in post-Reformation Europe contained in Chapter 3, "Rationalism and Revolution," the analysis of the value and function of the different components of the Counter-Reformation Movement, his international approach to Baroque culture which for Dawson is the last classical moment in Western civilization, contain important new material and at the same time represent the culmination of his previous studies. His general analysis of oriental nationalism seems the best available.

Dawson sees Europe as more than the ideological key to modern history. Because only Europe is in organic contact with those super-ideological roots which support and shape Western civilization, it alone can bring a revolutionary world to sanity and order by rediscovering and then sharing its unique spiritual and intellectual inheritance. Since America grew of age largely under secularist influences it must look to Europe for its spiritual moorings. So it is to

the European above all that Mr. Dawson addresses his awesome challenge. Though he has lost his political and economic ascendancy the European must resolve his own ideological conflicts and take the lead in bringing the Christian heritage to the Asian and African millions, who, tragically, are just beginning to experience the full allurements of scientific materialism. The westernized intelligentsia despise everything ostensibly European; the masses are slumbering in a medieval past or offering cult to the modern gods. Perhaps, suggests Dawson, the lower middle class of the cities are the best immediate hope. They, at least, might accept belated spiritual gifts from their erstwhile exploiters.

W.S.

Warriors of God. The Great Religious Orders and Their Founders. By Walter Nigg. Edited and translated by Mary Knopf. 353 pp. \$6.95.

Written by a Protestant minister who is also associate professor at the University of Zurich, this study of the monastic orders of Christianity as seen in the lives of their founders, can be considered timely, appearing as it does soon after the announcement of an ecumenical council. The primary aim of the book, however, is to get across, by the cumulative impact of the heroism of eleven selected "warriors," the basic concept of monasticism.

The eleven founders chosen by Prof. Nigg are St. Anthony of the Desert, St. Pachomius, St. Basil, St. Augustine, St. Benedict, St. Bruno, St. Bernard, St. Francis of Assisi, St. Dominic, St. Teresa of Avila, and St. Ignatius Loyola. The author's procedure is to tell the life story of each, with mention of his role in history, and with frequent comparisons with our own times. The characteristics of the order are then delineated, a sketch of its growth is given and, where possible, carried down to the present day. The emphasis is on the founder's life; more could not be expected of a work of this size, the scope being ambitious enough as it stands.

We may single out, as more familiar ground, the chapter on St. Dominic. Fourteen pages are devoted to him, with sixteen for subsequent developments in the Order of Preachers. (This represents a greater emphasis on subsequent development than in most other chapters.) The story is told with a great deal of enthusiasm and literary skill. Reference is made to a number of biographers (e.g., Bede Jarret and Lacordaire), but preference is given to Scheeben's *Der Heilige Dominikus*. A basic idea runs through the entire narrative, that the Dominican ideal is to fight heresy, not by force but by well-founded arguments (and charity). St. Albert and St. Thomas are given a very

sympathetic treatment although, in the author's opinion, "The canonizing of Thomas' doctrine has written a kind of *finis* to his work." Eckhart, Tauler, and Blessed Henry Suso are given detailed consideration before Prof. Nigg "descends into regions of unutterable darkness," the Inquisition, and the condemnation of Savonarola. A good example of the spirit of the chapter can be had from the author's summation of the Inquisition section: "The principle of the stake is altogether incompatible with the Gospel, and two more different worlds can hardly be conceived of than the Inquisition and mysticism, in both of which the Order of Preachers was involved."

The conclusion that Prof. Nigg feels is logically reached through his study of the eleven founders is given at the end of his Introduction. The only effective answer to the tremendous challenge of our age is that of these "warriors of God." Two things are needed, a renewal in existing orders by a return to their founders, and the creation of new orders, whose advance, in their own times, is always irresistible.

Warriors of God is written with great clarity and a degree of reverence, insight and feeling for monasticism that one is surprised to find in a non-Catholic. For a Protestant, facing a bias against monasticism that dates back to Luther himself, the task of getting across the basic concept of monasticism is a difficult one. Prof. Nigg has expressed this well himself in speaking of "The well-nigh impossible barriers of prejudice (that) have to be scaled first." Prof. Nigg has scaled them magnificently!

B.T.

Consciousness and Society. The Reorientation of European Social Thought, 1890-1930. By H. Stuart Hughes. Knopf. 433 pp. \$6.00.

While a student at Harvard H. Stuart Hughes was first introduced to the techniques of intellectual history by Crane Brinton and Charles H. Taylor. Now 43, and back at Harvard as Professor of History, Dr. Hughes is an articulate and skilled exponent of the principle that "only a small number of individuals are actually responsible for the establishment and maintenance of civilized values."

In Chapter I "Some Preliminary Observations" Dr. Hughes presents his statement of purpose and in the process an account of his own intellectual history and personal credo rather self-consciously emerges. He believes that change is of the essence of history, that the individual man is free in his choices, that though history as it actually happens is a hopeless riddle it should nevertheless be presented according to meaningful, if tentative, hypotheses, rather than as an irrational chaos. In this study Dr. Hughes is primarily con-

cerned with major innovators, major ideas, major creativity; with those social thinkers, decisive for our times, who have shaped "the emerging critical consciousness of the early twentieth century."

Admitting a certain subjective judgment of what is important, he scans the thought of Sigmund Freud, the confused Croce, the neurotic Max Weber, Bergson, Durkheim, Sorel, Pareto and many others with competent scholarship. Although one may question Dr. Hughes' seeming arbitrariness in placing Croce as a major figure, admiration is truly due for the insights he affords in his exposition of Croce's theories.

What profit can be drawn from this delineation of social theory? The author tells us he wrote of these men because he considers them beneficial for a more intelligent estimation of man in society. "These thinkers were obsessed, almost intoxicated, with a rediscovery of the non-logical, the uncivilized, the inexplicable." One can hardly expect their conclusions to be other than subjective, nebulous and confused. Yet, partial truth is to be found in all—for example in the critique of Marx. All touch upon some nub of truth, yet fail the spiritual whole.

Dr. Hughes, hostile to Positivism and Naturalism, advocates a cautious rapprochement with metaphysics and religion. The key to his intellectual position can be seen in his approach to the 18th century Enlightenment. He finds it maligned beyond all recognition by later critiques and feels that correctly appraised, as, for example, in Ernst Cassirer's *The Philosophy of the Enlightenment* (translated from the German, Princeton, 1951) it actually provides a valuable corrective to the exaggerations of Positivism. Benedetto Croce, something of a hero for Dr. Hughes, was not so much attacking the Enlightenment as Positivism. Croce's purpose was to restate the West's tradition of humane values of which the Enlightenment is a central part, "in terms that would carry conviction to a skeptical generation." The author would seem to be in near total agreement with Croce that Christianity must come to terms with the best in the Enlightenment if it wishes to be a true exponent and champion of humane values.

M.McC.

Interpreting Protestantism to Catholics. By Walter R. Clyde. Westminster Press. 160 pp. \$3.00.

Dr. Walter R. Clyde, an ordained Presbyterian minister and Professor of Christian Education and Missions at Western Theological Seminary, Pittsburgh, has written *Interpreting Protestantism to Catholics* for both Protestant and Catholic readers. It is his hope that

a charitable discussion of the likenesses and differences in Protestant and Catholic beliefs, worship and moral norms will enhance religious brotherhood in America. Dr. Clyde shows commendable good-will toward the Catholic Church and he has made an evident effort to understand its way of life. If Dr. Clyde has often better grasped the letter than the spirit, it is basically because he has studied Catholicism without having lived it. Only one who has tasted can really see.

Most of the book is written in an extremely simple style (and strongly resembles a grade-school reader). Yet popular orientation often involves a great deal more careful, well-meditated planning than a professedly academic study. That is certainly the case here. Dr. Clyde realized that if he gave a survey of Protestantism which took into account all of its differences of cult, creed and government whether *among* the sects or *within* them, his readers, Protestant quite as well as Catholic, would be badly confused and perhaps disillusioned. It seemed better, then, to choose a schema from among the modern theological systems which emphasize Protestantism's inner, dynamic unity rather than its doctrinal or organizational complexity.

Though Dr. Clyde might have used Anglo-Catholic theology (too Roman and Aristotelian), or Liberalism (humanitarian rather than Christian and now out of style), or Paul Tillich (too radical, too personalized) or Reinhold Niebuhr (doctrinally a bit too far to the left of center) he seems to have settled for the continental neo-Orthodoxy of Karl Barth as the one closest to his own personal beliefs and best suited to his intended purpose. We do not mean to suggest, however, a total identity between Barth and Dr. Clyde, but the similarities are too striking and too numerous to be mere coincidence.

Though never as popular here as it is in Europe, the Barthian system was a likely choice. It is rather conservative in outward attire and mediates well between Liberalism and Fundamentalism. It possesses a Calvinistic spirit which, of course, would please Dr. Clyde's Presbyterian sympathies: a transcendent God, the unique place of the Bible in the Christian life, the universal sinfulness of men. In Dr. Clyde's explanation of Protestantism we find many other Barthian elements such as Trinitarian modalism, direct, a conceptual encounter with the loving and authoritative God of *History* (this last phrase a verbal borrowing from Tillich) through which the Christian does not receive eternally valid speculative truths but instinctive pointers toward right moral conduct in his here and now *historical* situation. Doctrines are man's poor attempt to explain this existential encounter which is experienced rather than rationally known. Like Barth, Dr. Clyde accepts, at least verbally, many basic Christian doctrines: the

Incarnation, Christ's redemptive work, His resurrection from the dead, His ascension into heaven. Yet, because of a refusal to explain these doctrines according to meaningful human categories and because tomorrow's experiences may find them inept, the admission is not as significant as it might at first appear to be. Dr. Clyde first searches for common Protestant-Catholic beliefs and *then* spells out the differences in Protestant-Catholic concepts of the nature of belief itself. Logically the order of presentation should have been reversed. Even the simplest reader would then see that the supposed community of belief is actually quite illusory.

There are two serious limitations in Dr. Clyde's approach: (1) it presents Protestantism as though its only valid framework of exposition is Barthian which is patently false; (2) since subjective, existential encounter with the God of the Bible makes all doctrines to be little more than symbols and pointers, the author's extended examination of Catholic and Protestant beliefs and moral practices is rendered almost totally meaningless.

Dr. Clyde and Westminster Press, with the best of intentions, suggest this book as suited to Catholic readers; one they will, in fact, welcome. Beyond the fact that Dr. Clyde has presented an abstract, idealized analysis of Protestantism which takes too little account of it as it is concretely expressed in its living and rapidly evolving institutions, the assessment of Catholicism as something good in itself but clearly second-rate when compared to the Reform churches, makes the book hardly acceptable. Even for Protestants it is of dubious value since it misrepresents Protestant unity and Protestant-Catholic community.

W.S.

Faith and Understanding in America. By Gustave Weigel, S.J. Macmillan. 170 pp. \$3.75.

Gustave Weigel, S.J., one of the outstanding American Catholic students of Protestant theology, has directed most of his efforts towards presenting an intelligible picture of the many and fundamental changes occurring within contemporary Protestantism. He has so far succeeded in grasping the meaningful essentials, where others see only an undecipherable maze of self-contradictions, that many Protestants are eager to read him not for mere curiosity about what an "outsider" thinks, but to know themselves better.

Father Weigel has found his most congenial and effective medium of expression in comparatively brief articles and essays rather than in book-length studies. In *Faith and Understanding in America*

we do not find Father Weigel departing from this accustomed method. Actually it contains six previously published essays cemented together by three new ones to form a coherent but loosely integrated whole. The shared elements of belief are gradually disappearing under the dissolving influence of naturalism and the subjective existential temper which lie at the core of the new Protestant theologies. A fundamental change has taken place among Protestants about the very nature of belief, and yet they themselves are often unaware of it.

The first of the new essays "The Catholic Conception of Religious Truth" (pp. 1-14) marks out clearly the basic differences in Catholic and Protestant understanding of faith, the Bible, the Church. While there is nothing particularly brilliant or new here, they are fundamental notions which cannot be too often repeated, especially in a book of this nature. The second "The Role of Religion in American Society" (pp. 42-51) underscores the danger that religion in America may become a mere function of the secular order to foster civic virtues. This message seems to be a take-off from Will Herberg's *Protestant-Catholic-Jew* and it is rather thinly developed. Father Weigel wrote an impressive review of Herberg's book in *America* (Nov. 5, 1955; pp. 150-154) and it is regrettable that he did not include some of that valuable commentary here. The third new essay "Catholic Communication with the World" (pp. 51-72) is something else again. It is one of the most worthwhile and penetrating articles Father Weigel has yet written. It explores with great insight the reasons why the non-Catholic can often employ current idiom with great facility and effectiveness, while the Catholic, committed to the past as well as the present, is generally tardy and awkward in its use.

Among the old essays here slightly revised, the sections on the theology of Barth, Brunner, Bultmann etc. are, of course, outstanding. Yet, as Father Weigel himself noted in his "A Survey of Protestant Theology" (Newman, 1954), the continental school of neo-orthodoxy has never been popular here; Tillich and Niebuhr are the commanding names in American theology. Not that we would want the material on neo-orthodoxy removed for it is absolutely necessary for an understanding of present-day theology. Yet, the total neglect of Tillich and the disappointingly sketchy treatment of Niebuhr seem hardly justifiable in view of the book's title. The recent cover-story on Tillich in *Time* magazine points up his widespread appeal and nowhere has Father Weigel done better work than in his analysis of the Tillichian system. An abbreviation of the *Gregorianum* article (1956) such as appeared in *Theological Digest* with some comments on Tillich's reactions to that article would have been of great value. It seems like a

golden opportunity lost since this book should reach a large number of non-Catholic readers.

In "Protestant Theological Positions Today" first published in *Theological Studies* in 1950 Father Weigel gives high praise to (Anglo-Catholic) Dr. W. Norman Pittenger's 1949 Presidential address to the American Theological Society entitled "The Theological Enterprise and the Life of the Church." Yet, Father Weigel's comments four years later in *A Survey of Protestant Theology in Our Day* (pp. 26-28) are notably less sympathetic. There he finds substantial disagreement between Dr. Pittenger's theological method and the Catholic one and warns "we must not be too simple in the understanding of this program of Father Pittenger," for there is "the tacit assumption that the 'real' meaning of Scripture can be found only through naturalistic philology" etc. He finds Anglo-Catholic theology of which Pittenger is a representative "an elegant instance of 'double talk' whereby the speaker can be understood simultaneously both as a Catholic and as naturalist." While it is true that in 1950 Father Weigel was using Father Pittenger to emphasize Protestant subjectivism, and in 1954 he is exposing Anglo-Catholic ambiguities, it is unfortunate that he has merely repeated his earlier remarks here without any effort at explanation or reconciliation which seem to be clearly called for.

All in all, however, a very worthwhile book which should benefit a wide Catholic and Protestant audience and make an important contribution toward increased understanding.

W.S.

John Calvin. *The Man and His Ethics.* By Georgia Harkness. The Abingdon Press. 266 pp. \$1.50 (Paperback).

The Methodist publishing house, Abingdon Press of Nashville, Tenn., has reissued in paperback form Miss Georgia Harkness' study *John Calvin: The Man and His Ethics* (Henry Holt, 1931) in commemoration of the 450th anniversary of Calvin's birth (1509), and the 400th anniversary of the final edition of his *Institutes of the Christian Religion* (1559). While a good deal of fresh Calvin bibliography will have been published by the end of this year, Miss Harkness' book, though nearly 30 years old, is still of value as a brief, readable, and generally accurate summary of the most important elements of Calvin's life and of his theological, ethical and political doctrine. In her Preface Miss Harkness indicates that while Calvin's theology is in eclipse, his ethical doctrine, too often ignored, has proved more lasting in its effects. This is a tell-tale sign of the book's 1931 vintage for it was precisely during the 1930s that Karl Barth's Reformation the-

ology was to have such profound impact on all English-speaking countries.

Three chapters are devoted to Calvin's life. The author feels that Calvin abandoned his studies for the priesthood solely from obedience to his father's wishes that he become a lawyer. His period of conversion to Protestantism she would place during his second stay at Paris. More recent biographies have tended to stress doubts of his priestly vocation and even of matters of faith as primary motives for his decision to abandon his theological studies for law courses at Orleans and Bourges. It is certain, at least, that he was influenced by Melchior Wolmar and other Protestants as early as his studies at Bourges. The systematic and profound character of his masterwork the *Institutes* published only three years after his open espousal of Protestantism would strongly suggest, despite his precocious talents, that he had been developing his religious thought over a period of several years.

When Calvin was exiled from Geneva (1538) he took refuge in Strasburg at the invitation of Martin Bucer, an apostate Dominican who had been won over to Luther's cause twenty years before after hearing him dispute at a General Chapter of the Augustinians held at Heidelberg. Miss Harkness reminds us that Calvin had known Bucer years before and that he had been "considerably influenced" by Bucer's theology as developed in the *Evangelienkommentar* published in 1527. However true this may be, it obscures, at least by implication, the fact that Bucer's influence on Calvin's *Institutes* is most strikingly evident in the 2nd edition (1539) published during Calvin's second acquaintance with Bucer.

Miss Harkness, though apparently more Wesleyan than Calvinist in personal sympathy, is at pains to make Calvin seem more humanly attractive by reminding us of some of his more congenial qualities. In presenting these little appreciated facets of Calvin's personality she has helped to transform a caricature into something much closer to a real-life portrait. Calvin may have bred Puritans, but he was not, strictly speaking, one himself. For Calvin himself, Predestination was a doctrine of great consolation; he seems never for a moment to have doubted his divine mission and destiny. If he held a pessimistic view of human nature's worth and capabilities he inherited these from Luther. For Calvin, let it not be forgotten, was a convert. He systematized and rounded out an already well evolved body of doctrine. Yet, Calvin had a studious, rigidly logical mind which could rejoice in conclusions for their own sake. He had an iron soul capable of thriving on stiff doctrine which was to crush, dehumanize, even per-

vert weaker men. Even discounting his legal training, his temperament was such that he found a judicial, censorious, Hebraic role an immensely appealing one. He naturally gravitated to the Old Testament in preference to the New because he found the Decalogue more to his tastes than the Sermon on the Mount. Christ, for Calvin, was less a personal Saviour than a sign-post pointing back to Jehovah, the awesome Lawgiver. In thrusting Christ back into the half-shades of the old dispensation Calvin robbed uncounted millions of a priceless spiritual heritage. Men are scarcely to be blamed if they have seen Calvin as himself experiencing all the withering effects of this impoverishment.

The second part, a brief exposition of Calvin's theology, if not profound, shows general common sense and a real striving for objectivity. However, her comments on the medieval Church's "image worship" and its convenient "concealment" of the 2nd Commandment are seriously misleading, but they seem due more to lack of research on this question than to deliberate bias.

The third and most original part of Miss Harkness's book is a *textual* study of Calvin's social ethics in relation to the family, the economic order and the State, particularly as found in his sermons, letters and commentaries, sources which she found to be generally neglected. She indicates in her Preface that her primary purpose in writing this book is "to fill in the hiatus in reference to Calvin's . . . moral philosophy in general. . . ." This last is obviously a slip of the pen for she is later at pains to emphasize that Calvin was not an ethical theorist or systematizer, and he denied to philosophy any role in determining ethical norms. Her exposition of Calvin's views on celibacy, marriage, birth-control, divorce, women's rights, the outcome of much hunting through the *Omnia Opera*, makes for extremely interesting reading. Regrettably, however, she too often intrudes with her own viewpoints which betray lack of mature deliberation or even of wide reading on the subjects under discussion.

Her critique of Weber's "The Protestant Ethic and the Spirit of Capitalism" is very sound. Even if she was assisted by the expert analyses of Brentano, Sombart and Tawney, she has made a valuable contribution of her own—again by a careful study of Calvin's own words. The Genevan Reformer, far from making the pursuit of money a religious goal, consciously attempted to safeguard his followers from the contagion of the capitalistic spirit which had first struck deep roots in Catholic Florence fully two centuries before. But his concept of man as a tool of God's will, his own life of extraordinary diligence, his advocacy of the money-making virtues of sobriety,

frugality and industry, his doctrine of absolute election, with lesser men and under changed economic and social circumstances, were destined to make a prolific marriage between Calvinism and Capitalism inevitable. The author has also shown how Weber's failure to consult Calvin's writings at first-hand caused him to miss the very great economic import of Calvin's positive sanction of usury.

The book strikes a recurrent theme which students of Protestantism can ill afford to ignore: Calvin, Calvinism, Puritanism are not reciprocal terms; they demand separate examination if distortion and error are to be avoided.

W.S.

The Lord of History. By Jean Danielou, S.J. Translated by Nigel Abercrombie. Regnery. 375 pp. \$5.00.

Is history intelligible without a Christo-centric basis? What is the distinguishing feature between sacred and secular history? These and other closely aligned questions Fr. Danielou proposes and analyzes in his latest book on the inner meaning of history.

In the introduction, the reader is furnished with the statement of the problem and the principles of the solution. The Christian conception of history is viewed as the history of salvation. An interpretation of the Church's position in the sequence of time—this is the pre-eminent consideration.

The second part of the book is an evaluation and summation of various present day ideologies and difficulties judged under the light of a history that is focalized on the Redemptive Incarnation. An ever recurring theme in this section is the universality and diversion which is both possible and necessary in the Mystical Body of Christ. The next six chapters are largely a confirmation of the author's thesis Fr. Danielou making abundant use of his rich patristic and biblical background. His development of certain biblical themes is especially noteworthy in this part, particularly on the "Magnalia Dei." The book concluded with six essays devoted to a concrete consideration of how contemporary Christians are "makers" of history.

The Lord of History will prove to be most profitable to the reader who is willing to make a very careful and serious study of it. Admittedly, it is not easy reading. It raises difficult questions and is most provocative. One of its chief merits is that it makes available to us Fr. Danielou's specialized knowledge of the Bible and the Fathers, providing us with the key to a correct understanding of what history is all about. On that score alone it is well worth reading.

J.K.

Prophecy Fulfilled. By Rene Aigrain and Omer Englebert. Translated by Lancelot C. Sheppard. McKay. 274 pp. \$3.95.

Prophecy Fulfilled presents clearly and simply the continuity which unites the Old Testament with the New. The thought of the Old Testament is summarized and explained with this relationship in mind; all explanations are substantiated by constant reference to the Bible.

Particularly worthwhile are those chapters (fifth to the tenth) which offer profound insight into the doctrinal tenets of the Chosen People. Their treasured revelations of the One God, the Messiah, the future life, moral laws and their liturgy and prayers are seen as leading up to the fundamental teachings of the Church of Christ. Woven throughout is the clarifying light of the New Testament expanding and explaining. Key passages are always quoted in full so that the reader has both text and commentary at hand.

All Christians will welcome this meeting with the people who gave birth to Christ and who were the recipients of His favor. The priest and seminarian cannot bypass the manifest apologetical value of this work; the reassurance of the Church's friendship in the first chapter is encouraging to the potential convert from Judaism. Throughout the following chapter he is led to the full realization of Christ's own words: "I have come not to destroy the Law, but to fulfill it." Even biblical novices will profit from an intelligent reading of many of the chapters, especially 1-4 and 7 and 10.

Canon Aigrain and Abbe Englebert wrote this clear and palatable product of modern exegesis primarily to foster a better understanding of the Christian message—they have succeeded masterfully.

A.F.C.

New Horizons in Latin America. By John J. Considine, M.M. Dodd, Mead. 379 pp. \$5.00.

Latin America is on the threshold of a major socio-economic revolution which is engulfing all that stands before it. From this revolution, brought about by industrialization and exploitation of natural resources, there is emerging the triform monster of materialism, secularism and Communism—and an already weak Catholicism is being subjected to a severe attack which is undermining its very existence.

Yet this crisis which the Church is at present undergoing and her efforts to cope with it, is, unfortunately, foreign to the minds of the average American Catholic. This unawareness of the true conditions in Latin America is due not only to romanticized representations of our sister continent but also to a lack of objective literature in-

interpreting Latin American conditions. Fr. Considine helps to remedy the situation, presenting a keen and timely survey of the economic and sociological milieu which threatens the Church, and the Church's retaliatory activities.

To avoid a prosaic recital of facts, which alienate many a reader, Fr. Considine casts his material in the form of a travelogue. In this way he avoids a text book format and presents the facts in the form of interesting trips, personal interviews and informal chats. The author appeals to a more universal audience as his presentation of data is liberally sprinkled with exotic and highly interesting facets of Latin American life.

However this unusual means of avoiding a mechanical recitation of facts gives a casual approach to the tone of the book and tends to lull one into an unjustified optimism concerning the Church's future.

One section "The Rise of Protestantism" is, however, excellently presented and superbly handled. The author probes the current pressure of Protestantism on the Church in an objective and charitable fashion. He slips out of the "travelogue approach" and gives a more detailed account of the proselytizing activities of the Protestants and clearly indicates their statistical gains.

For all who are interested in the future of the Church in Latin America, this book is a serviceable introduction. C.McC.

The Suburban Community. Edited by William Dobriner. Putnam. 416 pp. \$6.50.

The most distinctive aspect of postwar America is the new way of life we have developed in the vast areas on the fringe of the big cities. Fifteen years ago, Suburbia represented a small and relatively unimportant part of the American scene. Today suburban life is, if not the typical form of American living, at least the ideal toward which Americans are striving.

While analyses of the new suburban community are by no means uncommon, few of these studies treat their subject as a functioning social system. The peculiar feature of this book is its treatment of the suburb itself as a generic community type, "in the forces of its creation, its manifest forms, and its internal processes."

Organized into six basic units, *Suburban Community* treats of "The Growth of the Suburbs," "Sociology" and "Social Organization of the Suburbs," "Suburban Life Styles," "Some Problems," and a concluding section on "Suburban Perspectives." A serious attempt, and a good one, is made to define the suburbanite in his milieu. Noth-

ing particularly startling is to be found, yet nothing of cultural significance is omitted. Worthy of special note are the articles on "Leisure in the Suburbs" by Philip Ennis, and "Neighborhood Reactions to Isolated Negro Residents" by Arnold Rose, et al. Extensive use is made throughout of charts and graphs which crystalize much of the thought contained therein.

The value of *Suburban Community* is manifest. "The moral, social, political, and economic patterns of over forty million people are . . . being shaped by and in Suburbia." This is a book that can ill afford to be overlooked by anyone seeking an understanding of modern American society.

M.McC.

Looking Up. By Jane Boyle Needham as told to Rosemary Taylor. Putnam. 191 pp. \$3.50.

Looking Up is the story of a courageous and determined woman. I have the feeling that Mrs. Needham might disagree violently with me for calling her "courageous" but she dare not dispute the fact that she is "determined."

Forced into an iron lung over nine years ago, she resolved that this misfortune would not destroy her family life; she was not the type to spend the rest of her days cooped up in the corner of a hospital room. Not that it was easy convincing others, particularly the authorities. She had to fight to get out and she had to fight for her children. Here is proof that sheer determination can make a home for three children—and love and determination can make a success of it.

Jane Boyle Needham's book can hardly be called a "sad story"; it is, on the contrary, an extremely interesting one that will probably be read at one sitting—it is that enjoyable. Her "goldfish bowl existence," as she calls it, is peopled by all sorts of intriguing characters: her nurses (the first one was called "Old Last Gasp"); visitors who saw in Jane a prize side show; the kids who used the lung as a bongo drum; a "murderous" little boy who threatened to pull the plug and many, many others.

Joy is the dominant note in *Looking Up*. It is awfully nice to know Mrs. Needham and one has that "good to be alive" feeling after reading this warm and human story.

T.C.M.

Temas de Predicacion, Monthly. By the Students at the Pontifical Faculty of Theology of St. Stephen, Salamanca, Spain. Numbers 37 to 42.

Published monthly every year from December through May, this

series provides a list of topics suitable for preaching. Each issue is devoted to one general theme, and comprises fifteen titles per fascicle, arranged and developed in outline form. "Consignas Evangelicas" (No. 37), "Los Sacramentos" (38), "El Dolor y Maria" (39), "El Symbolo de la Fe" (40), "Las Virtudes Sociales" (41) and "Platicas de Circunstancias" (42) are only six of the general themes of this collection now in its seventh year of publication.

In judging this venture it must be kept in mind that "T. de P.," as they fondly shorten its name, is the fruit of students at work on their Sacred Eloquence Course. The result parallels the themes and outlines for instructional type sermons provided for many dioceses in this country. But it surpasses them in the wider selection of topics, aided, of course, by their efforts to keep the material up to date to meet their monthly requirements. The Salmantine Students are most deserving of praise. Their ardent concern to bring the abstruse and complicated data of Theology into actual and simple correlation with every day life is manifest in these pages.

Ordinary caution must be exercised if one desires to use these outlines "off the cuff"—as is the case with any sermon outline not authored by the preacher himself. But, objectively, it provides the busy priest with a veritable arsenal of excellent preaching material.

J.R.G.

The Gospel Story. Translation of the Four Gospels by Ronald Knox, arranged and explained by Ronald Cox. Sheed and Ward. 437 pp. \$4.50.

When the late Msgr. Ronald Knox's translation of the Bible first appeared, some were shocked by its notable deviations in style from the traditional Douay translation. This great priest-writer not only tolerated such criticism but even encouraged it, going to such lengths as defending his methods of procedure in a work entitled *Trials of a Translator*. Through his efforts in the difficult field of biblical translation, many have come to know and love the saving words of Sacred Scripture.

It is the four gospels of the Knox translation which comprise the mortar and cement of *The Gospel Story*. Fr. Ronald Cox, a New Zealand born scripture scholar, has arranged these gospel texts in chronological order, and has fitted a commentary of his own to match this temporal sequence. Only a few minor changes have been made in the original translation, such as the use of *you* for *thou* and *three o'clock* for *ninth hour*.

"Two difficulties immediately confront anyone who tries reading the gospels: the problem of sequence (gospel harmony), and the need of explanation." The first problem Fr. Cox conquers by a chronological ordering of the gospel texts; the second, by a commentary depicting the scenes and events together with their significance. In reconstructing the gospel scenes Fr. Cox in the main follows Pere Lagrange, O.P., whom he terms "the greatest of modern experts on the gospels."

The author has succeeded wonderfully well in making this gospel harmony of which he speaks so apparent. The development of Christ's twofold mission is brought sharply into focus, i.e. the founding of His Church in chapters two through seven, and the redemption of mankind in chapters eight through eleven. One can more readily discern the streams of thought which have Christ for their center: the increasing faith of the disciples in His Divinity as opposed to the mounting hatred vented by His enemies.

Although geared to meet the needs of schools and study clubs, *The Gospel Story* has much to offer all who reflect upon its pages. Such a work fills a great need in genuine christian life. Christ cannot be imitated unless He be known and where else is He more fully revealed to us than in the gospels. *The Gospel Story* is designed to make Christ better known that He might be better loved. W.McG.

The Holy Rule. By Dom Hubert van Zeller, O.S.B. Sheed and Ward. 460 pp. \$7.50.

Peace demands the subjection of certain elements of life to others. Social peace requires subordination to some legal authority. For the monk this subordination seems to be two-fold: the law and the interpreter of the law, the Holy Rule and the Abbot.

The rule is the soil in which the monk's soul must find its nourishment. It is the foundation stone for future spiritual advancement. Father van Zeller, himself a devoted member of the Benedictine Order, gives wonderful insight into the genius of that famous monastic law-giver Saint Benedict, with personal modern day applications of the original text of Benedict. The result is an accurate picture not only of Saint Benedict but also of the type of monk that this rule is to produce. The Holy Rule appears in a good clear style both penetrating and powerful.

The many and varied chapters give us the major observances that must be kept by the monk—observances without sentimental fanaticism or extraordinary mortifications. For the reader there is

the obvious awareness of patience with the failings of others and understanding of human weaknesses. The words of the Saint best express this when he advises us: "Observe this rule faithfully, do what you can do before God, but always with a great spirit of freedom and always relying on mercy and the love of God." A.M.E.

What Think You of Christ. By William R. Bonniwell, O.P. Herder. 199 pp. \$3.75.

What Think You of Christ is a provocative book answering the needs of our times. In place of the fear and anguish so characteristic of this godless atomic age, it offers us true peace of soul through the teachings and over-flowing love of Christ. Father Bonniwell, noted Dominican historian and liturgist, presents for our meditative consideration a series of conferences which focus attention on our place as sons of God and followers of Christ.

He treats such age old questions as faith, sin, despair, love, prayer, our final return home to our heavenly Father. But the moral lesson to be learned in these chapters is very effectively brought out by the selective use of Gospel stories. In each there is an individual who has a problem; what this individual thought of Christ made the difference in his life. These stories are masterfully told and they always bring home the point. Particularly moving is the account of Mary Magdalene, the penitent sinner, washing the feet of Christ, her Master. Seeing Christ's treatment of Mary, we see the utter ridiculousness of despair because of past sins, for the charity of Christ does cover a multitude of our sins. Equally moving is the chapter on the "Renegade Catholic." There, it is to Judas that the question is put, "What think you of Christ?"

The many homely examples, expert handling of the Gospel narratives, and the simple, direct style make this a pleasurable book to read. It offers excellent meditative material for the laity, and could well bring new insights to the religious and the priest, not to mention its usefulness to the preacher searching for an effective and pleasing presentation of the Gospel narratives. A.McA.

Comparative Liturgy. By Anton Baumstark. Translated by F. L. Cross. Newman. 249 pp. \$6.50.

Anything from the hands of Anton Baumstark, the late German liturgical scholar, is welcome. This is especially true of the present work, a handbook for liturgical studies. It spans the lacuna in the English world respecting primary sources in its field. The ten chap-

ters of *Comparative Liturgy* represent the distilled essence of a great master and pioneer. Originally a series of lectures, it was brought to its present form by Bernard Botte, O.S.B., himself an established patristic and liturgical scholar. Botte is responsible for the textual extensions, and not infrequent revisions and disagreements. The result is highly scientific.

A product of our own century, the technique of comparative liturgy is not unlike that of the natural sciences. Data is sought for the purpose of forming certain laws of liturgical evolution. The comparative-historian asks, for example, what direction does liturgical evolution follow? Which is the more primitive status, uniformity or variety, richness or austerity?

Anyone interested in the liturgy will find the principles of comparative liturgy intelligibly presented. The prolix exemplifications of these principles, however, can be fully grasped only by the specialist. For such a coterie three appendices should prove particularly valuable. Though not for every man's shelf, *Comparative Liturgy* should fill a long vacancy in liturgical libraries. The text will have a limited appeal, but within that area we can hope for much good. L.T.

God's Highways. By J. Perinelle, O.P. Newman. 339 pp. \$4.25.

Christian Perfection and Married Life. By J. M. Perrin, O.P. Newman. 91 pp. \$1.95.

Though differing in authorship, style, content and audience intended, these two books complement one another.

Father Perinelle's *God's Highways* is a thorough meditative examination of religious life and vocation. He discusses vocation to the religious life in all and each of its forms—Contemplative, Active, Teaching, Nursing, and Secular Institutes; he gives veritable *tracts* on Faith, Charity, Religion, and the Vows. All of it is well grounded theologically and kept up to date by the use of recent pontifical statements and excellent footnotes clarifying various points, especially on Canon Law and Scripture. Fr. Perinelle reserves the particular application of his material to the last few paragraphs of each chapter, thus making the book of value not only for its intended religious audience but for the laity as well.

The layman deeply interested in advancement of his spiritual life will find in Fr. Perinelle's thorough work a solid foundation—bearing in mind that it is not the author's intention to identify Christian Perfection with Religious Life.

But if Fr. Perinelle's intention does not emerge in clear-cut

terms, a careful reading of Fr. Perrin's *Christian Perfection and Married Life*—especially the concise theological paragraphs on charity and the life of grace—precludes further doubt about the universality of the call to perfection. Indeed, this is Fr. Perrin's fundamental idea. Hence, what Fr. Perinelle omits in *God's Highways* concerning the vocation to married life is given adequate treatment in *Christian Perfection and Married Life*. The theme is vital and thought provoking; the exposition at times altogether too concise. J.R.

The Family Clinic. By John L. Thomas, S.J. Newman. 336 pp. \$3.95.

The Family Clinic is a compilation of the question and answer series that has appeared in many of our Catholic newspapers throughout the country. The questions are actual cases indicative of basic difficulties that arise in every American home today, differing only in circumstance and individuals. They are most apropos—hitting every area of family life: in-law difficulties, neglected marriage partners, drinking, authority in the home, curfew time for children, mixed marriages and a host of others.

The answers are those not only of a counselor and sociologist but also of a theologian, psychologist and above all a *realist*. The very first question concerns the delicate problem of steady dating. Fr. Thomas wisely answers “. . . I may as well tell you at once that there is no simple answer. The best I can do is to lay down some basic principles and spell out a few definitions;” and further on he adds “You (the parents) will have to make the applications in each case. . . .” Another timely and most provocative question is that of “necking” and “petting.” How is the apparent conflict in the opinion of spiritual directors resolved? “Spiritual directors agree on the moral principles involved; their answers will differ according to the different meanings which are attributed to the terms “necking” and “petting.” Then Father Thomas proceeds with an excellent and very clear examination of the moral principles involved and dissipates much of the confusion.

Parents will find the book a ready guide to their particular problems; counselors will appreciate the intellectual background of the author. All who read this will marvel and rejoice in the realistic approach to these difficulties: the author prescribes no universal panacea for the multiple problems of modern-day family life. C.M.J.

With This Ring. By Judge Louis H. Burke. McGraw-Hill. 280 pp. \$4.50.

With This Ring brings to the attention of the general public a

new approach to the problem of divorce-threatened marriages. In the early chapters, Judge Burke shows us how his concern with this serious problem grew through the years, as he handled literally thousands of cases of troubled marriages as attorney, marriage counselor and judge. His warm, personal concern for the victims of marital tragedy, evident on every page of his book, drove him to take a far deeper interest in marriage problems than the formalities of civil law required. Always he tried to discover the root cause of a particular problem, which often lay unsuspected far beneath the surface friction. Gradually the conviction grew on him that many married persons simply did not know what was expected of them as husband or wife. Sometimes previous training, or its absence, was to blame for this; sometimes a psychological block, or some other impediment—but in so many instances the trouble rooted in the lack of proper understanding of all that married life presupposes and involves had led all too easily to the further irritations, difficulties and conflicts that at last made separation seem the only escape.

Judge Burke learned that intelligent, sympathetic counseling could usually succeed in correcting the original mistaken notions or ignorance, and give a floundering marriage a firm reorientation and newfound hope. But this was only half the problem. The next step in the Judge's program was the Reconciliation Agreement: a legal document, to be signed by both parties, which put into writing their newly acquired understanding of their marital status and responsibilities, and the reconciliation promises designed to effectively prevent the particular trouble that had plagued them before. The psychological and legal force of the Agreement helped to make it gratifyingly successful. As different types of problems found their way into Judge Burke's courtroom, more and more sections were added to the Agreement until it became a complete summary of all the human elements of a happy, sustained marriage. *With This Ring* details case after case of marital misfortune, and gradually the reader sees for himself the Reconciliation Agreement emerging from the imbroglio of human failure, being further developed and improved by added experience, and proving successful often enough to warrant bright hopes for still greater success through the wider use that this book intends to foster. The inclusion of numerous case-histories serves at least two other purposes: to capture natural human interest by showing what actually happened to real people faced with their very real problems (and virtually all types of marriage problems are covered), and to indicate the factual basis on which Judge Burke's theories rest.

The book is written in a simple, engaging style that means easy

yet informative reading for everyone. Aimed at the general American audience, it is not specifically Catholic, though no Catholic need fear reading it. Its whole attention is directed to the human level, dealing with the human factors of marriage problems and their solution. *With This Ring* can be warmly recommended not only to marriage counselors and social workers, but to *all* married persons, and to all contemplating marriage. It is a very welcome addition to the arsenal of weapons against one of the most deadly enemies of modern society.

C.J.

Life of Christ. By Fulton J. Sheen. McGraw-Hill. 559 pp. \$6.50.

No life has been so constantly and exhaustively scrutinized as that of our Lord. From the time of the Evangelists to our own time, each generation has found it necessary to cast the eternal truth embodied in the Gospels into the idiom it can best understand. This has been Bishop Sheen's task: to bring Christ's life to the twentieth century man.

Paradox, while it seems absurd at first glance, is an excellent device to communicate with men today. The author, whose dexterity with rhetoric is well known, stresses the paradoxical in each phase of Christ's life, whose very existence united in one person man and God. The majestic Creator becomes the babe-creature of Bethlehem, the Lord is made obedient to the servants. Rejected by his chosen people, He is accepted by a pagan soldier. The "Bread of Life" is rewarded with the gall of death. He was "disowned upon entering and rejected upon leaving."

Likewise modern philosophical doctrines are exposed as the antithesis of Christ's doctrine, Communism heading the list. Broad minded intellectuals, like Nicodemus, stop short of faith and resist Christ's Divinity. Social theorists conspire to make the sin that Christ has conquered a simple product of environment.

The Life of Christ will be pleasing to the general public because of its brisk, colorful style, particularly apt for our times. Though its contents cannot help but be of eternal value, their application to the contemporary scene increases the interest of the reader. This is the "Life of Christ" for our generation.

A.M.E.

Handbook of Christian Feasts and Customs. By Francis X. Weiser, S.J. Harcourt, Brace. 366 pp. \$4.95.

Those who are familiar with *The Christmas Book*, *The Easter*

Book, or *The Holyday Book* will welcome yet another work in the liturgical field from the pen of Father Weiser: *Handbook of Christian Feasts and Customs*. As the author traces the origin, history and development of both the liturgical feasts of the Church and the religious and national observances of the home, he presents some material already published in his previous books. Much of the present work, however, is entirely new. Notable additions, enlargements, and deletions, as well as a more scholarly approach and mature presentation, promise this work a popular and well earned acceptance.

Under three general headings, the author treats the seasonal feasts of the year, the feasts commemorating Our Lord's redemptive work, and those of Our Lady and the Saints. In each case, after an historical consideration, the familial customs are treated in detail. There is a timeliness and a timelessness about *Handbook of Christian Feasts and Customs*. It is a book to be read and reread year after year, as the cycle of the church year presents again and again the seasons and feasts with their accompanying traditional folklore.

Copious references at the end of each chapter, a dictionary of terms and a very complete index at the end of the book, make it serviceable as a reference work. But Father Weiser has managed to maintain a popular style which the casual reader will find light and entertaining.

F.M.L.

Freud and Religion. Woodstock Papers No. 3. A Restatement of an old Controversy. By Gregory Zilboorg, M.D. Newman. 65 pp. 95¢.

Gregory Zilboorg, M.D., an outstanding Catholic analyst and at present Professor of Pastoral Psychopathology at Woodstock College, Maryland, here outlines a psychological reconstruction of the unconscious or emotional sources of Freud's religious attitude. Zilboorg not only rejects the claim of Ernest Jones, Freud's biographer and disciple, that Freud was a "natural atheist" but relying almost exclusively on texts which Jones himself selected as significant he reaches back to Freud's infantile experiences to discover the genetic reasons for Freud's later religious anxieties and his lifelong preoccupation with religious problems.

Though it would seem a particularly treacherous business to analyze Freud by second-hand, Zilboorg is quite confident that, if it were not for the fact that some *Freudiana* has been held back from the public at large (letters etc.) his psychological reconstruction would be "complete and incontrovertible." Though those uninitiated into the arcana of the analytical method are hardly in a position to pass judgment on how far Zilboorg's present theory is removed from

being "complete and incontrovertible," no one can fail to notice that his theory is built up on a concatenation of perhapses.

Though the correctness of Zilboorg's analysis is of no great moment in the over-all dialogue between religion and psychiatry, the fact that Zilboorg has used the analytical method in this study, and has seemingly "beaten Freud at his own game," could exert a wide popular influence. And even if one rejects Zilboorg's hypothesis, in whole or in part, the careful reader will find here a brief yet complete summary of Freud's religious views and more than one fresh insight into the Freudian method, particularly the origins of Freud's postulated death instinct (pp. 37-39).

Zilboorg (p. 21) regrets Freud never "grasped the deep intuition of many of the scriptural passages which might have stood him in very good stead." To illustrate what he means Zilboorg mentions the scriptural dictum that the sins of the fathers are visited on the children as being equivalent to the psychological truth that the most noxious type of identification, the least rational, takes place in infancy, in a matrix of hostility borne by the child against the very person with whom the identification takes place (p. 23). This is, of course, a gross misuse of Scripture and another instance of what can happen when an expert steps out of his field.

Again, Dr. Zilboorg's claim that Fathers Mailloux, Plé and Leonard have written "extensively and exhaustively on the synthesis between the major psychological tenets of Freud and Thomistic philosophy" (p. 5) is an overly optimistic tribute to the otherwise outstanding work of these Dominicans. The tentative and exploratory nature of Father Michael Stock, O.P.'s "Thomistic Psychology and Freud's Psychoanalysis" (*The Thomist*, April, 1958) makes it all too clear that the effort is just beginning to integrate Freudian concept and the Thomistic system. W.S.

BRIEF NOTICES

The Proceedings of the Fourth Annual Meeting of the Society of Catholic College Teachers of Sacred Doctrine represent the continued fruitfulness of a group which has come to grips with one of the most central problems in our Catholic educational system, that of the college course in theology. That marked polarity between the historico-descriptive Christocentric approach and a scholastic-analytical one on the theocentric plan of the *Summa*, which has marked the

Society since its inception, was manifest at these sessions held in Philadelphia in April, 1958, though perhaps with more mutual understanding than before. Central place in the proceedings was given to a two-fold exposition of Eucharistic theology, its historical development by Rev. Paul F. Palmer, S.J., and its speculative, scientific aspects by Rev. James M. Egan, O.P. In the discussion that ensued all agreed that the two approaches were complementary and interdependent, but as to which should take precedence and embrace the other in a whole-part relationship, the basic difference remained. Other features of the meeting included a stimulating lecture by Fr. Stanley, S.J., of Toronto, on New Testament hymns witnessing Christ's divinity, and a panel discussion devoted to the Society's secondary purpose of ensuring the best possible preparation for college teachers of sacred doctrine. The discussion compared several distinctive existing programs and explored the governing principles to be followed in planning courses of this type. (Published by the Society. St. Mary's College, Notre Dame, Indiana, 1958. 138 pp. \$3.00.)

The newly revised edition of *The Pageant of South American History* by Anne Merriman Peck is a graphic, well-selected compendium of the long and complicated story of an immense continent. Mrs. Peck's conventional sources however are not always the most reliable. Not only has the author accepted Prescott's *Conquest of Peru* as the ultimate word but she has also absorbed its spirit: "To the simple superstitious minds of sixteenth century Spaniards God, Our Lady and the saints, particularly Santiago their patron, hovered always near to turn the tide of battle in their favor." The saintly Dominican Father Valverde is drawn in the most somber colors. Though simply written for young readers, it does not seem unjust to demand a reexamination of pertinent manuscripts and early chronicles, which can be found in the public library of Lima, in the archives of ancient covents, and, even in our own country, in the Widener collection at Harvard University. The bibliography would be much better and more satisfying had the author cited other books with a splendid sense of historical perspective, particularly, Zahm's *Up the Orino and Down the Magdalena, Along the Andes and Down the Amazon, Through South America's Southland*.

Especially suited for high school students who want to acquire a general view of South American history, it can be recommended only with the qualifications noted. (Longmans. 479 pp. \$6.00.)

Mental prayer, the perfecting element in the Spiritual life, is an

absolute requisite for effective apostolic work, and this compact little book of meditations is an excellent aid in fulfilling that demand in the life of the lay apostle, especially the Sodalist, whose rule requires 15 minutes of mental prayer daily. This is exactly what *Mental Prayer: Challenge to the Lay Apostle* offers: timely meditations for each day. The mode of meditation is the traditional one: placing oneself in the presence of God, considerations, and application to one's own life. A definite over-all plan is followed treating the nature of prayer, the nature of God, and the life of Christ as it unfolds in the liturgical cycle. This plan is rigid enough to ensure advancement in prayer, yet sufficiently flexible for occasional and needed divergencies. The language is simple; the examples excellent. A more expansive list of spiritual authors, than the one given, is desirable, though this in no way detracts from the substantial value of the book. (By the Theologian's Sodality, St. Mary's College. Queen's Work. 573 pp.)

Prayers from Theology by Romano Guardini, is a compilation of prayers said in Church at the conclusion of Theological lectures. Intended to serve as a concise rhetorical summary of the doctrine proposed at the particular lecture, they provide a transition whereby the congregation is led from thoughts of the lecture to affective reflection on God. Since they were composed and given with this aim in mind, they will serve well both the imaginative Theology lecturer looking for just such a means to terminate his talks in a concrete yet doctrinal way and the Theology student seeking means to help himself penetrate and apply the doctrines in question. Included are prayers on topics such as The Trinity, Providence, Creation, Original Sin, Redemption and Free Will. Ideal also for private meditation, this book is a welcome and novel relief from the "vouchsafe" prayer books. (Translated by Richard Newnham. Herder & Herder. 62 pp. \$1.50.)

One of the first biographies of the new pope to be issued, *Pope John XXIII* is also one of the most complete. Though brief, this treatment highlights all the major events in the life of the Pontiff who has captivated the hearts of all Catholics with his informal and disarming manner. The author has for over thirty years been Literary Editor of *L'Osservatore Romano* and he brings to his work a journalistic vitality that makes for extremely interesting and rewarding reading. (Herder and Herder. 170 pp. 25 Illustr. \$3.25.)

For those who thrilled to NBC's presentation of *Rome Eternal* on the Catholic Hour, here is an opportunity to relive that pleasing

experience. Paul Horgan authored the script, and it is this, along with photos from the TV films, that Farrar, Straus and Cudahy are offering to the general public in *Rome Eternal*. It is a handy and enjoyable guide to the history of Christendom's greatest city, providing a convenience not had in detailed editions of more lengthy works. (198 pp. \$4.50.)

Newman Press has just published an extremely useful book: *First Steps to Sanctity* by Fr. Albert J. Shamon. Popularly written in a pleasing, anecdotal style, this short volume presents the fundamental notions of sanctity in a most practical manner. Speculative truths are not excluded, they are concretized in practical suggestions that the reader can begin to use immediately. *First Steps to Sanctity* is a perfect book for the layman, pointing out his need for sanctity and the meaning it should have in his everyday life. The first of a trilogy on the purgative, illuminative and unitive ways, we look forward to the remaining two volumes. (128 pp. \$2.75.)

What Divides Protestants Today: such is the question posed by Princeton theology professor Hugh T. Kerr in this brief contribution to the "ecumenical dialogue." Admitting that Protestants are divided: a "scandal," he cites traditional grounds such as history, theology, and sociological stratification as contributing factors. But Dr. Kerr gives the impression that none of these quite suffice. After all, it is his thesis that these divisions are unnatural, and should be swept away, while retaining what is valid in the various denominations. (Mergers are favored, and of course the "Movement.") Ecumenically-minded Catholics will, I fear, be disappointed with the book on several counts. First of all, the problem has been delineated in a much narrower fashion than the World Council of Churches has ever been willing to propose. The author's *a posteriori* approach also seems to leave aside what should be the prime concern of Christians in this matter—the express will of Christ as found *a priori* in the Gospels. Again, Dr. Kerr's penchant for using basic terms like *theology* and *doctrine* loosely and without definition will perhaps confuse rather than clarify. The book is interesting and revealing, though, for the qualified reader. (Association Press. 127 pp. paper. 50¢.)

BOOKS RECEIVED — SUMMER, 1959

- Spiritual Writers of the Early Church.* Twentieth Century Encyclopedia of Catholicism. By F. Cayre. Trans. by W. Webster Wilson. Hawthorn. 127 pp. \$2.95.
- The Papacy.* Twentieth Century Encyclopedia of Catholicism. By Wladimir D'Ormesson. Trans. by M. Derrick. Hawthorn. 144 pp. \$2.95.
- What Is Life?* Twentieth Century Encyclopedia of Catholicism. By Rene Biot. Trans. by Eric E. Smith. Hawthorn. 96 pp. \$2.95.
- The Nature of Belief.* By M. C. D'Arcy, S.J. Herder. 236 pp. \$3.95.
- Selected Easter Sermons of St. Augustine.* By Philip T. Weller. Herder. 329 pp. \$4.95.
- The Catholic Church Invites You.* By James V. Linden, S.J. Herder. 118 pp. \$2.50.
- Catherine Laboure and the Modern Apparitions of Our Lady.* By Omer Englebert. Trans. by Alistair Guinan. Kenedy. 243 pp. \$3.95.
- The Virtues on Parade.* By John F. Murphy. Bruce. 144 pp. \$2.95.
- Pride—Thief of the Holocaust.* By Charles H. Doyle. Bruce. 209 pp. \$3.75.
- St. Odo of Cluny.* "The Makers of Christendom" series. Trans. and ed. by Dom Gerard Sitwell, O.S.B. Sheed and Ward. 186 pp. \$4.50.
- Pattern of Scripture.* By Rochford, Hastings, Jones. Sheed and Ward. 96 pp. 75¢.
- The Bible in the Church.* By Bruce Vawter, C.M. Sheed and Ward. 95 pp. 75¢.
- Margaret.* Patron Saint Book. By Sr. Juliana, O.P. Sheed and Ward. \$2.00.
- Richard.* Patron Saint Book. By Mother Richardson. Sheed and Ward. \$2.00.
- Christian Humanism.* By Louis Bouyer. Newman. 110 pp. \$2.50.
- A Man Cleansed by God.* By John E. Beahn. Newman. 175 pp. \$3.75.
- A Daily Thought.* Compiled from Richard Challoner's "Meditations" by V. Guazzelli. Newman. 185 pp. \$1.95.
- Youth Before God.* Prayers and Thoughts. By William L. Kelly, S.J. Newman. 416 pp. \$3.75.
- Manuale Theologiae Moralis.* By Dominic M. Prummer, O.P. Editio tertia decima. Vols. I & II. Herder. (Barcelona).

Newman Doctrine and Life Series

- The Spiritual Genius of St. Therese.* By Jean Guitton. 41 pp. 90¢.
- The Love We Forget.* By M. R. Loew, O.P. 45 pp. 90¢.
- Lead Kindly Light.* An Approach to the Faith from the Writings of John Henry Newman. Ed. by R. D. Lumb. 46 pp. 90¢.

The Cloister Chronicle

■ St. Joseph's Province ■

Condolences The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. C. B. Crowley, O.P., and the Rev. J. J. Lacey, O.P., on the death of their mothers; to the Rev. L. R. Dolan, O.P., and the Rev. J. A. Broderick, O.P., on the death of their fathers; to the Rev. M. S. Welsh, O.P., on the death of his sister; and to the Rev. E. A. McDermott, O.P., and to the Rev. P. C. Perrotta, O.P., on the death of their brothers.

Ordinations On June 5th, at St. Dominic's Church, Washington, D. C., the Most Rev. Patrick A. O'Boyle, D.D., Archbishop of Washington, ordained the following to the Holy Priesthood: Fathers Edward Dominic LeBlanc, John Patrick McGovern, Thomas Vincent DiFede, Christopher Maurice Austin, Victor James Thuline, Leo Mannes McCarthy, Alfred Quentin Lister, Paul William Seaver, William Colman Jerman, Nicholas Robert Reid, Christopher Philip Grimley, Joseph Basil Boyd, James George Muller, John Pius O'Brien, Thomas Jude Maher, William Cyril Dettling, William Luke Tancrell, Donald Brendan Barrett, Robert Regis O'Connell, Charles Gerard Austin, Edward Louis Martin, John Terence Reilly, Joseph Albert Broderick, Valentine Joseph Rivera (Province of Holland), John Francis Rodriguez (Province of the Holy Rosary), and Maximilian Rebollo (Province of the Holy Rosary).

Vestitions On April 5th, at St. Joseph's Priory, Somerset, Ohio, the Very Rev. Matthew Hanley, O.P., prior, clothed Walter Jarboe (Brother Raymond) and Nicholas O'Neill (Bro. Jordan) with the habit of Dominican Lay-brothers.

Solemn Profession On February 25th, Brother Mark Schratz, O.P., made his Solemn Profession into the hands of the prior, the Rev. D. L. Shannon, O.P., in the Friars' Chapel of St. Vincent Ferrer Church, New York City.

Fr. Breitfeller The Rev. Charles J. Breitfeller, O.P., prison chaplain at the District
Named President of Columbia and Lorton Federal Reformatory prisons, has been appointed acting President of the American Correctional Chaplains

Association. This organization has approximately 5,000 Catholic, Protestant and Jewish Chaplains.

Biblical Meeting On February 6th, the community of St. Stephen's Priory, Dover, Mass., was host to the second annual New England regional meeting of the Catholic Biblical Association. Over fifty priests attended and took part in the discussions on the three papers which were read. The Rev. James J. Davis, O.P., was in charge of the arrangements.

Fr. Hughes Gets Degree The Rev. W. D. Hughes, O.P., professor at St. Joseph's Trappist Abbey in Spencer, Mass., recently graduated from Columbia University with an M.A. in the History of Modern Philosophy. As far as is known, Fr. Hughes is the first priest to take such a degree from Columbia University.

National Chairman At the request of the National Board of the Society of Catholic College Teachers of Sacred Doctrine, the Rev. James M. Egan, O.P., professor of Dogmatic Theology at St. Mary's College, Notre Dame, Indiana, has consented to serve as National Chairman of the Committee on Sacred Doctrine Studies.

Appointment The Rev. Francis X. Finnegan, O.P., prior of St. Dominic's Church, Washington, D. C., has been appointed a Commissioner in the Archdiocesan Synod of Washington by the Most Rev. Patrick A. O'Boyle, D.D., Archbishop of Washington.

Providence College The Labor Management Guild of Providence College recently held its twelfth annual Spring meeting of the Thomistic Institute of Industrial Relations. The series was under the moderatorship of the Rev. Charles B. Quirk, O.P., Ph.D., professor of Economics at the college.

The Very Rev. Robert J. Slavin, O.P., S.T.M., president of Providence College, announced that the college will receive \$13,507 from the Department of Health, Education and Welfare. The money is to be used for the college's National Defense Student Loan Fund, as determined under the National Defense Education Act.

CPA Award The Rev. Thomas M. McGlynn, O.P., has been commissioned by the Catholic Press Association to design a statuette of St. Francis de Sales which will be presented to the recipient of the first annual Catholic Press Association Award.

Radio During Lent, "Understanding Catholics," a weekly Sunday morning program of Station WGAY, Silver Spring, Maryland, was written and presented by the student Brothers of the Dominican House of Studies, Washington, D. C., under the direction of the Rev. Dominic Rover, O.P., professor of homiletics.

National Cultural Center The Rev. Gilbert V. Hartke, O.P., director of the famed players of the Catholic University and head of the graduate drama department at the university, has been appointed by President Eisenhower to the thirty-four member advisory committee that will help plan a proposed National Cultural Center in Washington, D. C.

■ The Foreign Chronicle ■

Philippines The Rev. A. L. Hofstee, O.P., Catholic Chaplain at the leper colony of Tala, Philippines, has reported the graduation of a young lady and five young men with a Bachelor's Degree in the Science of Education. This was the first time in history that lepers received a college degree in a college of their own.

Oslo, Norway Plans for the construction of a Dominican Priory in Oslo have been completed. It will be the first monastery to be built in Norway since the Protestant Reformation. The Dominican Fathers returned to Norway in 1922, when the Scandinavian Province was reestablished.

Fatima The thirteen ton, white marble statue of Our Lady, carved by the Rev. Thomas McGlynn, O.P., and donated by Americans to the Shrine of Fatima, will now be placed in the strengthened central niche of the Basilica's facade. Previously, the weight of the statue was judged too great for the niche.

Trinidad The Most Rev. Finbar Ryan, D.D., Archbishop of Port-of-Spain, Trinidad, recently dedicated the new St. Dominic's secondary school at Barataria.

Paris The Dominican Fathers of St. Jacques' Priory in Paris have undertaken the establishment of the "International Center of Christian Culture."

■ Letters from Pakistan ■

Priest-Builders In some respects, this letter has the tune of an article from some building and construction manual. The truth of the matter is that we'd both like to get down to the work of studying the language more thoroughly, and visiting the out-stations more frequently. However, the dearth of skilled or semi-skilled personnel, the funds we are held accountable for, and the natural difficulties afforded by the geography of the place, compel us to assume an engineering role for which we both felt ill-qualified, but now most capable.

—Fr. George Westwater, O.P.

Pakistan's Apostolic Internuncio I'm living in a Franciscan House of Studies just outside of Karachi —for three or four months of intensive study of Urdu. Fr. Gregory (Doherty) was here for a few days, but the newly appointed Apostolic Internuncio has taken him for a secretary. Incidentally,

the Internuncio was at the (Apostolic) delegation (in Washington) for a while in 1950.

The Internuncio visited Bahawalpur before we left there and was very much impressed by what he saw. (Frankly, so was I.) He thinks that Americans are "the greatest," and would like to have many more of them here. There are many golden opportunities for the Church in Pakistan right now, and he doesn't want to let any slip by. He is zealous, alert and very modern in his ideas. It's a real honor that he chose a Dominican for a secretary and that he thinks so well of Americans.

—Fr. Thomas Donoghue, O.P.

**Wide-Eyed
Moslems**

Our Church will be the gem to the crown of Loreto. An Italian engineer filled out the sketch submitted by Bro. Thomas Aquinas (Dolan), and gave us a series of plans that promise to make this the most impressive structure for several hundred miles. The Moslem might deny the divinity of Christ, but when the Church is up, they'll know He is living in Loreto.

—Fr. George Westwater, O.P.

**Bouquets for
Loreto**

It's really amazing to see the success with which our mission has been blessed in the past two years. The whole mission, if I may speak collectively, is the most prosperous in West Pakistan. But the biggest surprise of them all is Loreto. Frs. George (Westwater) and Terence (Quinn) have done an unbelievable job in producing a success where everything seemed to indicate a failure. Divine Grace and human industry have blended in producing a little bit of heaven right in the middle of the desert. Part of the old village is still in existence, so it is possible to contrast the old and the new. But the squalid conditions under which they used to live can be determined only by contrast with other villages.

It hasn't been easy to accomplish this. Starvation almost brought the whole venture to naught. Fr. George persuaded the people to stay when they started to move out, and ended up by going all the way to Karachi to get food from the government. He had to scream and shout, but got it. When you hear these people say *Salaam*, Fr. Ji, to Frs. George and Terence, you know that they mean it in every way. They have indeed been Fathers to them, and believe me, the people are very grateful. Now that the Sisters are there, the village really should prosper.

—Fr. Thomas Donoghue, O.P.

**Hungry?
Try QOHL**

Despite martial law, wheat is still very difficult to procure. Most people are eating a substitute grain called *qobl*; it's pretty crude eating matter, and gives a fair share of stomach trouble to the consumer.

—Fr. George Westwater, O.P.

**It's Not All
Construction Work**

With the Sisters now on hand, we are once again beginning to feel like priests. A regular time for Mass each day, a holy hour once a week, conferences, etc.

—Fr. George Westwater, O.P.

**Address
Explained**

My address here is long but also descriptive. "Fatimapur," as you know, is the coined word for our Catholic Village, which means "the place of Fatima." A "chak" is a square of land for a settlement of about 80 families into which the government divided the vast farm areas

after Partition in 1948. "3R" is the water course or canal branch on which my Chak is located. "Firoza" is the name of the nearest P.O. and R.R. Station, about five miles away. "District" is equivalent to our U.S. "county." The final identifying mark is the "Division," Bahawalpur, the equivalent of our U.S. "State."

—Fr. Timothy Carney, O.P.

Urdu Studies Progress in Urdu has been encouraging so far. We've absorbed the fundamentals of grammar pretty well, but we haven't as yet had much practicing putting them into operation. Urdu script is no longer a total mystery to us—but we feel the need of the light of revelation; we can decipher the script "after a long time, with much labor, and with an admixture of error."

—Fr. Gregory Doherty, O.P.

Fr. Scheerer Reports The Most Rev. Bishop Cialeo, O.P., made his third Confirmation tour in this Bahawalpur mission district. He started at Loreto, on the 10th of March in the N. E. area; then travelled to Fr. Arnold's area in the N.W.; next came the central area of Bahawalpur, and the tour ended in the South at Rahimyar Khan on the 17th. The Diocese of Multan is extensive; the Bishop began the Confirmation tour in early February. He can relax ten days until Holy Week.

The Sisters' Convent looks beautiful now that the outside work is complete. The workers will take another two months to put the finishing touches to the interior. Brother Thomas Aquinas is drawing the plan for a new wing of the hospital; thanks to a generous donor. The new wing will have a ward for men, a ward for women, and an air-conditioned department for children. It all means more work for Fr. Dr. Turon and Brother Richard.

Loreto has made its own brick-kiln, so that bricks are no longer an obstacle to construction. Fr. Quinn has a full job to supervise the building of St. Cecilia's Church, the Sisters' Convent, and preparations for a new wing of the school and a small dispensary. The 16 inch tube-well is ready to operate as soon as we have the motor and pump; then Fr. Westwater can satisfy the farmers of Loreto with enough water.

Fr. Arnold has a boarding house for the Catholic boys of his parish who live miles from the school. The Bahawalnagar rectory and school plus the Chishtian and Hasilpur schools are on borrowed land; eventually property must be bought, and permanent roots established in the N.E. area of this mission field. Fr. Arnold spends most of the Winter months moving from village to village to visit his flock. The Southern district now has a permanent school and church in Fatimapur under the care of Fr. Carney. Fr. Putz is in a tug-of-war with the government officials for approval to build a school in Rahimyar Khan.

—Fr. Louis Scheerer, O.P.

Confessions on the Missions Usually Confession is a matter of a chair and a burlap bag for a kneeler. For the past four weeks I've been using a kneeler and have had a hard time getting the people to kneel on it. Some ride it "sidesaddle," facing the same direction as the priest, others sit on it, some squat on the kneeler and just peek over the top at you. Very confusing.

—Fr. Timothy Carney, O.P.

Food Problems With about three weeks to go before the Spring harvest of wheat, we're still battling the problem of sufficient food supplies. This

difficulty has been with us for two months now, and accounts for many sleepless nights.

Wheat is literally the staff of life out here, but although the nation is not too deficient in stocks, there is none on the open market. The best we've been able to do is supply our people with one third of their needs. Even this amount must be heavily subsidized by ourselves from private donations.

In the surrounding villages the conditions are even worse. We are constantly being approached by people who are living a famine diet, and being asked to help. We do not have a surplus of wheat, but do freely dispense the powdered milk shipped some time back by N.C.W.C. in America. It is by no means the adequate answer, but it is the widow's mite.

—Fr. George Westwater, O.P.

Picked Our Own Palm The Palm Sunday observances here in Bahawalpur were very successful. Services took place at 4:30 in the afternoon and about 200 or so of the people took part in the procession. While the Sisters and Fathers sang the antiphons, the people said some Litanies. Gathering palm branches was no worry at all—we just went out and picked them off the trees nearby. We could even have added a note of realism by providing a donkey for the occasion, but cooler heads prevailed.

—Fr. Gregory Doberty, O.P.

Fr. Carney's New Parish I arrived today to take over the parish as of April 1st. Our Lady of Fatima parish is the second largest parish in Karachi, about 2,000 souls. It is a completely English-speaking parish, mostly Goans and Portuguese background. A primary and high school are connected with it, as well as two hospitals. From Fatimapur to Our Lady of Fatima in Karachi is quite a change.

—Fr. Timothy Carney, O.P.

Rex Johnson Replaces Fr. Dr. Turon Fr. Luke Turon has secured the services of a Pakistani Catholic Doctor to help him run the hospital. So the hospital will be able to be kept open this Summer when Fr. Luke returns to the States for surgical study and practice. The Doctor's name incidentally is Rex Johnson, and is thoroughly Pakistani despite the incongruous name.

—Fr. Gregory Doberty, O.P.

■ Holy Name Province ■

Ordinations In ceremonies held on March 21 at St. Patrick's Seminary, Menlo Park, Calif., Brothers Thomas Hayes and John Flannery were ordained to the Diaconate. At the same time, Brothers Bruno Gibson and Martin Giannini received minor orders of Exorcist and Acolyte.

The Most Rev. Merlin J. Guilfoyle, D.D., Auxiliary Bishop of San Francisco, was the ordaining prelate.

Professions On March 30, in the chapel of St. Albert's College, Oakland, the Very Rev. T. W. Lewis, O.P., Prior, received the simple profession of Lay-Brothers Gregory Lira and Vincent Ferrer Serpa.

General Visitation Visitation of the Province of the Holy Name was carried out during the months of February and March by the Very Rev. Alexius Driscoll, O.P., General Visitator and Socius of the Master General.

Father Driscoll returned to Rome after officiating at a conference of Mothers General of Third Order Dominican congregations in the United States held at Dominican College, San Rafael, during the week after Easter.

■ St. Albert's Province ■

Death On April 14, 1959, the Very Rev. Edmund Marr, O.P., celebrated the solemn funeral Mass of Brother Ignatius Schranz, O.P., at St. Peter Martyr Priory, Winona, Minnesota. Born in 1928, Brother Ignatius made his first profession in 1951. At the time of his death he was stationed at the Aquinas Newman Center, Albuquerque, New Mexico. The Rev. Walter Conway, O.P., preached at an earlier Requiem in Holy Name Church, Kansas City. Burial was in the community cemetery at Winona.

Condolences The Fathers and Brothers of the Province extend their sympathy to the Rev. Matthias Robinson, O.P., the Rev. Damian Sheehan, O.P., and the Rev. Bertrand Morahan, O.P., on the death of their fathers, to Bro. Isidore Metzger, O.P., on the death of his mother, and to the Rev. Andrew Henry, O.P., on the death of his brother and of his sister.

Congratulations Best wishes are offered to the Very Rev. Bertrand Connolly, O.P., P.G., former Provincial of the Holy Name Province, as he celebrates the golden jubilee of his priesthood.

Congratulations are also extended to the five fathers and the laybrother observing their silver jubilees: the Very Rev. Edmund Marr, O.P., S.T.M., Provincial, the Very Rev. Andrew Kavanaugh, O.P., the Rev. Jerome Barth, O.P., the Rev. Gabriel Lane, O.P., the Rev. Alexius Simones, O.P., and Brother Mannes Urbanc, O.P.

Ordinations On March 30, 1959, at St. Rose of Lima Priory, Dubuque, Iowa, the following brothers received the orders of Exorcist and Acolyte from His Excellency, the Most Rev. George Biskup, Auxiliary Bishop of Dubuque: Cajetan Fiore, O.P., Angelus Boyd, O.P., Mark Leuer, O.P., Alan Burns, O.P., Carl Schaub, O.P., Antoninus Kilroy, O.P., Neal McDermott, O.P., Martin McCormick, O.P., and Valentine McInnes, O.P.

The same day Bishop Biskup ordained the following brothers Subdeacons: Jordan McGrath, O.P., John Dominic Reynolds, O.P., Restitutis Perez, O.P., Peter Barjacoba, O.P., Ferdinand Zapatero, O.P., Kenneth Hodgson, O.P., Valerian Thomas, O.P., Donald Pikell, O.P., Lambert Trutter, O.P., Fidelis Walker, O.P.,

Justus Pokrzewinski, O.P., Bede Jagoe, O.P., Honorius Hunter, O.P., Hubert Riley, O.P., Marcellus Rooney, O.P., Benjamin Russell, O.P., Pius Stenger, O.P., Linus Up de Graff, O.P., Dalmatius Madden, O.P., Wilfred Leuer, O.P., Raphael Rearden, O.P., Kieran Redmond, O.P., Declan Keating, O.P., and Harold Ostdiek, O.P.

Professions At St. Rose Priory, Dubuque, the Very Rev. Anthony Norton, O.P., received the renewal of the profession of Brother Terrence Bullock, O.P., on February 22, and of Martin Anthony Lee, O.P., on March 25. Brother Gerard Englehardt, O.P., also renewed his simple vows on February 22.

Brother Anthony Kalinowski, O.P., made his first profession on February 16 at the Dominican House of Studies, River Forest, Illinois, to the Very Rev. Gerard O'Connell, O.P.

Vestitions On December 19, 1958, four postulants received the habit of a laybrother at the Dominican House of Studies, River Forest, from the Very Rev. Gerard O'Connell, O.P.: Brothers Antonio Rinaldo, O.P., William Green, O.P., Dennis Eltholm, O.P., and Leonard Roddy, O.P. On April 17, 1959, Brother Gilbert Thessing, O.P., was vested with the laybrother's habit by Fr. O'Connell.

Degree In ceremonies held at the Dominican House of Studies, River Forest, on February 22, 1959, the Very Rev. Ivo Thomas, O.P., received the biretta and ring of a Master of Sacred Theology. The English Dominican is at present a guest professor of symbolic logic at the University of Notre Dame.

Event For the fifth consecutive year the Dominican House of Studies, River Forest, observed the feast of St. Vincent Ferrer with a Tridium and an Oratorical Contest. The Rev. Jordan Aumann, O.P., preached the Tridium, and the Rev. Leo Kelly, O.P., of the Northern Mission Band was the preacher for the feastday Solemn Mass. Finalists for the Oratorical Contest were: Bro. Daniel Morrissey, O.P., Bro. Kevin Thissen, O.P., Bro. Jerome Langford, O.P., Bro. Fabian Champlin, O.P., Bro. John Baptist Gerlach, O.P., and Bro. James Bischoff, O.P. Guests for the event included members of the diocesan clergy, of the Society of the Divine Word, of the Congregation of the Passion, as well as priests and students from the Franciscan and Maryknoll seminaries.

■ The Sisters' Chronicle ■

Congregation of Saint Catharine of Siena, Saint Catharine, Kentucky

Saint Agnes Academy, Memphis, and Holy Rosary Academy, Louisville were recipients of George Washington Honors given by the Freedoms Foundation of America on Feb. 22.

On the Feast of Saint Thomas Aquinas the Cecilians, under the direction of Sister Cecile Marie, sang the Proper of the Mass for vocations offered in the Ca-

thedral of the Assumption, Louisville. All Catholic high schools were represented in the congregation.

Mother Mary Julia presided at the Thirteenth Biennial Conference of Dominican Mothers General held April 2-5 at San Rafael, California. Sister Ann Rita attended the meetings of Novice Mistresses.

The Most Rev. Paul J. Hallinan, Bishop of Charleston, South Carolina; the Right Rev. Monsignor John Joseph Dominic McCarthy, Charleston, So. Carolina; the Rev. Henry J. Klocker, National Secretary-Treasurer of the C.S.M.C., Cincinnati, Ohio; and the Revs. T. E. D. Hennessy, O.P., and J. M. Donahue, O.P., accompanied by seventy members of the Third Order Tertiaries, Aquinas Chapter, Aquinas College, Grand Rapids, Michigan, recently visited Saint Catharine.

The congregation was represented at the Easter vacation N.C.E.A. Convention and the Dominican Education Association Meeting in Atlantic City, N. J., by Sisters Catherine Gertrude, Rose Imelda, Jean Marie, Bonaventure, Ignatia, Ann, Bertranda, Cecile, Agnes Theresa, Angeline, Gemma, Francis Raphael, Lucille, Mary Arthur, Anna Clare, Innocent, Mary Gilbert, Austina, Charlotte, Sheila Marie, Francis Catharine, Mary Esther, Mary Ralph and Charles Francis.

On May 24, the Rev. Francis Connolly, O.P., preached the Academy Baccalaureate and the Very Rev. Patrick Conaty, O.P., addressed the graduates at the May 31 Commencement.

The College Baccalaureate speaker on May 31 was the Rev. Clement Boulet, O.P., and the Right Rev. Monsignor Alfred Horrigan, President of Bellarmine College, delivered the June Commencement address.

Sister Paschala, selected by the State Nurses' Association of Nebraska, represented the nurses in the legislature and spoke in the senate chambers in defense of a bill to create a separate Board of Nursing composed of nurses. In spite of strong opposition, the nurses received a unanimous vote. Sister Paschala has accepted the responsibility of Assistant Editor of the American Journal of Nursing for three months beginning in June.

On June 7, Sister Justina Hoker celebrated the fiftieth anniversary of her religious profession.

Sisters Julita, Francis Bertrand, Claudine, Reginalda, Evangela and Rosaleen marked the twenty-fifth anniversary of religious consecration on August 15.

During the 1959 summer sessions, our sisters studied at many colleges and universities throughout the country.

Grants in Physics have been accepted from the University of Connecticut for Sister Florentina; in Mathematics from Notre Dame for Sisters Mary Fides, Suzanne and Dorothy Marie; in Chemistry from the University of Indiana and Boston College for Sisters Burcharda and Francis Marie respectively.

Sister Rose Imelda participated in the Summer Guidance Workshop at Catholic University; Sister Rose Patrice, the Language Workshop at Nazareth; Sister Alphonsine, the Institute for Food Supervisors at Fontbonne.

Sisters Mary William Whelan, Cyprian O'Connor, Mary Albert Hauck, and Mary Charles Moranville died recently. R.I.P.

Congregation of St. Mary, New Orleans, La.

On May 31, Rev. Paul G. Hinnebusch, O.P., celebrated the Graduation Mass of St. Mary's Dominican College. Very Rev. John M. McQuade, S.M., Rector of Notre Dame Seminary, delivered the Baccalaureate Sermon. His Excellency the Most Rev. Joseph Francis Rummel, S.T.D., Archbishop of New Orleans and Chancellor of the College, presided at the Commencement Exercises. The Most Rev. Joseph

B. Brunini, D.D., Auxiliary Bishop of Natchez-Jackson, delivered the Commencement Address.

On June 2, Rev. Dominic J. Tamburello, O.P., celebrated the Graduation Mass of St. Mary's Dominican High School. The Graduation Exercises were held in McAlester Auditorium, Tulane University. Mr. Raphael Teagle, State Supervisor of High Schools was the guest speaker.

On June 12, fourteen young ladies received the Holy Habit of St. Dominic.

On June 13, eight novices pronounced their first Temporary Vows.

On June 14, eleven sisters celebrated the twenty-fifth anniversary of Religious Profession. The Silver Jubilarians are Sisters Mary Joanna Rizzo, Conrad Rein, Bernadette Keller, Joan Redmann, Alice Russell, Hyacinth Flynn, Eugene Cazayoux, deLourdes Scully, Therese Millet, Carmel Hinman, and Clothilde Pries.

On June 15, the following sisters made their Perpetual Profession of Vows: Sisters Mary Aquinata Arceneaux, Ancilla Magro, Francine Bruder, Columba Culotta, Miguel Hoffman, and Emmanuel Major.

On June 15, a High Mass celebrated by Rev. P. G. Hinnebusch, O.P., inaugurated the tenth summer of the Theological Institute for Religious, held at St. Mary's Dominican College. The Institute is under the direction of Father Hinnebusch, assisted by Very Rev. L. M. Shea, O.P., and J. G. Masterson, O.P.

Very Rev. Michael J. Clancy, O.P., will conduct a Superior's Workshop Friday, July 31—Sunday, August 2, in Rosaryville.

Monastery of The Blessed Sacrament, Detroit, Michigan

In February, Rev. William Lynch of Sacred Heart Seminary visited the community and gave a very interesting lecture on his trip to Lourdes.

In March, Sisters Mary of Calvary and Therese Marie made their first profession of vows.

On March 25, Sister Mary of the Incarnate Word made her profession of Solemn vows. Due to the fact that the ceremony had to be held in Holy Week, it was private. Rev. Rupert Dorn, O.F.M.Cap., of St. Bonaventure Monastery officiated.

On Easter Monday, Shirley Marie Bowen, formerly of Gaylord, Michigan, received the Habit of St. Dominic in a ceremony after Vespers. Rt. Rev. Msgr. Francis McPhillips officiated and preached the sermon. Sister received the name of Sister Mary of the Good Shepherd. Rev. Martin Egan, O.P., of Providence College, R. I., and Rev. Rupert Dorn, O.F.M., were also present for the happy occasion.

Congregation of St. Rose of Lima, Oxford, Michigan

The Midwest Regional Sister Formation Conference held at the Morrison Hotel, Chicago, on March 15-16 was attended by Sisters Mary Bernadette and Mary Lawrence, both of De Lima College, Oxford, Michigan.

Rev. Mother Mary Joseph, Mother General and Sister Mary Lucille, Vicarress General attended the Mothers General Meeting at San Rafael, California. They were accompanied by Sister Mary Alberta.

From March 31 to April 3, Sisters Mary Gertrude, Mary Catherine, Mary Imelda and Mary Lawrence attended the NCEA at Atlantic City, N. J. Sisters Catherine and Lawrence represented the Community at the Dominican luncheon at which the Dominican Education Association was established.

Through the kind response of the Dominican Fathers, our Novitiate has a tape recording of the "Salve Regina" and "O Lumen" as well as several other chants. It is one of the treasures of the audio-visual department of our Novitiate.

To assure greater unity in the singing when the Sisters come to the Motherhouse, additional records were made for each parish Convent.

Sisters Yvonne, Anthony, Christine Marie, Stephen, Emmanuel, Margaret, Barbara, Immaculata and Norbert attended the spring meeting of the Catholic Library Association-Michigan Unit, in Jackson, Michigan, on April 18 where they heard Mr. Dan Herr, book critic and columnist.

On April 18, Sisters Mary Raymond, Martin and Louise attended a photo editing workshop at the University of Detroit sponsored by the Detroit Press Association. Speakers were the chief photographers and pictorial editors of Detroit's three largest newspapers, *Times*, *News*, and *Free Press*. A sophomore from St. Cyril High School, Jerry Cieszynski, was awarded first prize for photography. Many of his techniques were acquired in the school's photography lab.

The Spring Meeting of the Community's Secondary Schools was held at St. Cyril High School, Detroit, Michigan. Sister Lucille, Community Supervisor and Chairman of the meeting presented Dean E. M. Steinbach of the University of Detroit who spoke on "The Michigan Secondary School-College Agreement and Curricular problems facing both high schools and colleges." Sisters of other Communities within the area were also present to hear the talk.

To accelerate the graduation of the Junior Sisters, some have been relieved of teaching duty for a semester's work or more to attend college. Sister Celine Marie received her degree from the University of Detroit in January and then replaced Sister Jane Marie who will receive her degree in June. Sister Ann Therese who has been attending both semesters accompanies her.

The summer session at DeLima College will find Father Thomas Ziuraitis, O.P., Ph.D., teaching Religion and Elementary German. Joining the staff will be Sister Anthony, M.A., in English Literature and Sister Catherine, M.A., for General Psychology.

The Sisters, teachers of architectural drawing at St. Cyril High School, Detroit, themselves, drew up the lay-out blue prints of their new convent into which they moved prior to the Thanksgiving Holiday.

Monastery of the Perpetual Rosary, Union City, New Jersey

On the afternoon of Rosary Sunday, Rev. Jordan Ertle, O.P., led a solemn procession of children dressed in the Dominican Habit. Father also gave the sermon and Benediction of the Blessed Sacrament.

The annual Community retreat took place Oct. 19-28. Rev. Joseph A. Manning, O.P., gave the daily conferences.

At Christmas, the solemn singing of the Divine Office preceded the Solemn High Midnight Mass. The celebrant was the Vicar of St. Michael's Monastery, Rev. Wilfred Scanlan, C.P.

Rev. Edward Brodie, O.P., has given several monthly conferences to the Community.

On Feb. 8, Archbishop Thomas A. Boland, presided at a ceremony of Reception and Profession. Sisters Mary Bernadette and Mary Vincent received the Habit of the Order. Sisters Mary John and Rose made profession. The Archbishop was assisted by the Vicar of Religious, Msgr. Joseph A. Costello. Rev. Paul C. Perrotta, O.P., preached the sermon. Rev. Joseph H. Kenny, O.P., presided for Compline, which took place before the Ceremony. There were several priests and Monsignors present in the Sanctuary. His Excellency gave Benediction of the Blessed Sacrament.

Congregation of the Holy Cross, Amityville, N. Y.

Rev. Mother M. Bernadette de Lourdes, Prioress General and Mother M. Rose Gertrude held a visitation of the Puerto Rican convents from Jan. 3-28.

Sisters M. Evangeline and Bernadette attended Phi Alpha Theta History Honor Society Convention at Williamsburg, Va. during Christmas week.

The E. R. Squibb & Son Company presented a plaque to Sister M. Jeanette, pharmacist of Mary Immaculate Hospital for filling three million prescriptions during her years of service.

Sister Agatha Marie of Mary Immaculate Hospital was elected a Committee Member of the Catholic Hospital Association.

Sister Maureen served as a discussant on a panel of Special Education conducted at the Guidance Conference held at St. Francis College, Brooklyn on Feb. 12. Many Sisters of the Congregation attended the sessions.

On Feb. 22, over eight hundred Sisters gathered at Dominican Commercial High School Auditorium to celebrate Rev. Mother Bernadette de Lourdes' feastday.

To raise money for the Community's Building Fund for a new and larger novitiate building, the Sisters' Orchestra & Glee Club rendered a Musicales on three Sundays in April. A good time was had by all.

About one hundred Sisters of the Congregation attended the National Catholic Educational Association Convention at Atlantic Association Convention at Atlantic City during Easter Week. A number of Sisters also attended the National Library Association Convention.

Rev. Mother Bernadette de Lourdes and Mother M. Adelaide attended the Mothers General Conference at San Rafael, California, during Easter Week. Mother Bernadette de Lourdes was elected Vice President of the Conference for the term of 1959-61.

Mother M. Edwardine and Sister Mary Catherine of Tacoma, Washington, visited the Mother House and Novitiate as well as Molloy Catholic College for Women in Rockville Centre on April 7.

The National Science and Mathematics Foundation awarded Sisters Rene, Talitha and Clare Angelica grants for the summer courses in physics at New York State University, Albany and Fordham University, New York. Sister Francis Loretta was given a grant for a course in mathematics at Fordham University. Sisters Maureen and Marie Francis received the second year scholarship from Catholic University to pursue Special Education Courses at St. Collette's Institute, Hanover, Massachusetts.

Rev. Mother M. Bernadette de Lourdes and M. Adelaide along with several other Sisters were present at the double consecration ceremony of Bishop Mulrooney and Bishop Denning in Our Lady of Perpetual Help Church, Brooklyn, New York, on April 22.

Mother M. Claudia and Sisters M. Donatilla and Candida died recently. R.I.P.

Congregation of Saint Dominic, Blauvelt, New York

The key speaker for the Confraternity of Christian Doctrine Institute held at Blauvelt, March 20, was Rev. Bertrand Gulnerich, Ph.D., field representative of the National Center of the CCD at Washington, D. C. The title of his talk was "Spreading the Word of Christ." Very Rev. Damian Baker, O.S.B., pastor of St. Anselm Church, New York City, celebrated a special Mass in honor of the occasion. Right Rev. Monsignor John J. Krohe, pastor of St. Catherine Church, Blauvelt; Rev. Charles W. Rader of St. Anthony Church, Nanuet and Rev. John Peter Farrell,

O.P., chaplain of St. Dominic Convent were also present. The program included a talk and demonstration of the various types of audio-visual aids used in CCD classes given by Sister Miriam Charles, O.P., Postulant Mistress at St. Dominic Convent, and a presentation of the Mass to Released-Time classes by Sister Melita of the Sisters of Charity of Mount Saint Vincent, New York. Sister Lawrence Marie, O.P., Vicaress, is regional chairman of the CCD.

Rev. Mother M. Geraldine attended the thirteenth Biennial Meeting of the Dominican Mothers General Conference of America and Cuba, held at the Dominican Convent, San Rafael, California, April 2-5. Mother Geraldine was Secretary-Treasurer to the Conference. She was accompanied by Sister Kieran Marie and Sister Mary David, Novice Mistress.

Twenty-nine Sisters of our community took part in the meetings at the NCEA Convention held at Atlantic City during Easter Week. Rev. Mother M. Geraldine was represented at the Sister Formation Conference meetings for major superiors by Sister M. Geronima. Sisters M. Hildegard and M. Clarissa represented the community at the organized meetings of the Dominican Educational Association.

During Easter Week, Sisters Redempta and Dominic attended the American Catholic Philosophical Association Conference and the Conference for the teachers of Sacred Doctrine both of which were held in New York City.

Sisters Wilhelmina and Vincent Eileen attended the Library Congress at St. John's University during the Spring.

On April 18, Sisters Lawrence Marie and Philomena attended a Symposium on Sacred Scripture sponsored by the Institute of Judaean-Christian Studies, held at Seton Hall University, New Jersey.

Congregation of the Immaculate Conception, Ossining, New York

Rev. Mother Rose Xavier, Mother General, attended the installation of Archbishop John F. Dearden in Detroit on Feb. 4. Mother also attended the consecration of Bishop Comber of Maryknoll in April.

The one hundred and fiftieth anniversary celebration of the Sisters of Charity of Mt. St. Vincent was attended by Mother Rose Xavier and Sister Mary Noel.

Archbishop Gaetano Pollio, of Napoli, Italy, was a visitor at Mariandale and offered Holy Mass.

Father Clifford Davis, O.P., gave the retreat preparatory to the reception of the Habit April 30 and profession, May 2. Seventeen postulants received the Habit, five novices were professed and four Sisters made perpetual vows. The Rt. Rev. Monsignor Thomas A. Donnellan, Chancellor, presided at Reception and Rt. Rev. Monsignor George A. Guilfoyle, director of Catholic Charities, presided at Profession.

The Rev. Vincent C. Donovan, O.P., chaplain and director of the Mariandale Third Order, recently gave the members a day of Recollection and a series of lectures open to the public on the Mass.

The Dominicanettes and Third Order members of New York and Mariandale have been giving volunteer service at the House of Calvary Hospital. A number of entertainments have also been given for the patients.

Mother Rose Xavier attended the Sister Formation Section at the NCEA convention in Atlantic City during Easter week.

The feast of Corpus Christi was celebrated at Mariandale with an outdoor procession. A large number of New Yorkers attended this affair. The Very Rev. Monsignor John M. Brew, Assistant Chancellor, presided.

Congregation of Our Lady of the Rosary, Sparkill, New York

Rev. Mother Mary Kevin and Sister Evangelist Marie attended the biennial meeting of Dominican Mothers General during Easter week at San Rafael, Calif.

Sister Mary Patricia served as Secretary for work group discussions at the 1959 annual meeting of the Society of Catholic College Teachers of Sacred Doctrine held at the Governor Clinton Hotel on March 30 and 31.

Many members of the Community attended the National Catholic Educational Association annual convention at Atlantic City during Easter week.

Sister Mary Alfred represented St. Thomas Aquinas College at the annual meeting of the Catholic Library Association in Chicago, Illinois, during Easter week.

The College was also represented at the recent Spring meeting of the Pro Deo Association of Catholic Colleges held at Ladycliff College, Highland Falls, N. Y., and at the annual meeting of the Conference of Catholic Colleges and Universities held at the College of New Rochelle, N. Y.

Sister Martin Marie is one of 48 secondary school science teachers selected by the Institute of Nuclear Science on a national basis to attend the 1959 Summer Institute sponsored by the National Science Foundation and the Atomic Energy Commission at Oak Ridge, Tennessee. Sister recently served as Moderator of the Chemistry panel held in connection with "Explorations Into Science for Tomorrow" at Rockefeller Institute under the auspices of the N.Y.C. Cancer Committee of the American Cancer Society, Inc. This group had previously honored Sister with a certificate as an outstanding teacher of science.

Sisters M. Damien and Helena Marie have been awarded grants to attend the National Science Foundation—Atomic Energy Commission Science Teachers Institute with a concentration in Radiation Biology at Adelphi College, Garden City. Sister Damien has also been offered a grant to attend a Science Institute at St. John's University.

Congregation of The Immaculate Heart of Mary, Akron, Ohio

Mother M. Rosalia attended the Midwest Regional Meeting of the Conference of Major Superiors of Women's Institutes of the United States held in Chicago in March. Mother Rosalia, accompanied by Sister M. Mildred, Novice Mistress, was also in attendance at the Dominican Mothers General Conference, Dominican Convent, San Rafael, California, in April, at which time she received the office of Secretary-Treasurer. The next meeting of the Mothers General Conference will be held at Our Lady of the Elms, Akron, Ohio, during Easter Week of 1961.

A number of our Sisters were present at the spring NCEA Convention held in Atlantic City, N. J.

On Ascension Thursday, His Excellency, the Most Rev. Floyd L. Begin offered a Pontifical Mass of Thanksgiving in the Convent Chapel of the Motherhouse to commemorate the Silver Jubilee of Sisters M. Julianne, Therese, Aloysius, Veronica, Vincent, Monica, and Louise.

Congregation of St. Mary of the Springs, Columbus, Ohio

Mother M. Aloyse, and Sister M. Jacqueline, assistant Novice Mistress, attended the Mothers General Conference, in California.

About thirty of the Community were represented at the NCEA Convention at Atlantic City, during the Easter vacation. At the same convention, St. Mary's Sisters took part in the formation of the Dominican Education Association. Sister M. Natalie was appointed to the Constitutional Committee.

A Retreat for the Sisters, during Holy Week, was given by the Rev. Paul Small, O.P., psychology professor in the College.

On Sunday, April 19, Sisters Martha, Callista, Antoinette, Hilary, Bertille, and Benvenuta celebrated their Golden Jubilee. Celebrant of the Solemn High Mass was the Rev. Urban Nagle, O.P., who also preached to the Jubilarians and their friends. From two until four-thirty a Tea was held in Mohun Hall.

Eleven Silver Jubilarians were honored on Sunday, May 3.

Albertus Magnus College, New Haven, Connecticut, has started a Drive for the new dormitory and dining hall to be erected on the campus. Three graduates of Albertus Magnus received scholarships: Sisters Mary James and Timothy Marie will attend Harvard University and study mathematics in 1959-60, on a National Science Foundation award, and in addition, will study at Notre Dame University, this summer; Sister Mary Gilbert will study at the University of Paris, at the Summer School for French teachers.

National Science Foundation awards have also been given to five other Sisters for summer study.

Congregation of St. Cecilia, Nashville, Tennessee

Sister Jane Frances, instructor in science and mathematics in Catholic High School, Memphis, and Sister Hyacinth, mathematics and science teacher in Notre Dame High School, Chattanooga, Tennessee, are the recipients of two-year Summer Fellowships for Secondary Teachers, awarded by the National Science Foundation. Sister Jane Frances will pursue special courses in modern mathematics for secondary school teachers during the summers of 1959 and 1960 in Notre Dame University. Sister Hyacinth will spend the summer of 1959 in the University of Chattanooga, where she will study Fundamentals of Modern Mathematics and Fundamentals of Modern Physics for secondary school teachers. During the summer of 1960, she will study in the University of Oklahoma.

Sister Dominica, principal of St. Cecilia Academy-at-Overbrook, has been awarded a one-year Summer Fellowship by the National Science Foundation. She will study special courses in Algebra and Geometry at Vanderbilt University, Nashville.

Mother Joan of Arc, Prioress General of the St. Cecilia Congregation, Nashville, attended the biennial meeting of the Conference of Dominican Mothers General, held at Holy Rosary Convent, San Rafael, California, April 2-5. She was elected to the Executive Board of the Conference.

Sister Miriam, General Supervisor of Schools of the St. Cecilia Congregation, and Sister Mary Clement, instructor in English at St. Cecilia Academy-at-Overbrook, Nashville, attended the annual meeting of the National Catholic Educational Association held in Atlantic City, March 31 and April 1-3. They also participated as official delegates in special meetings of the Dominican Educational Association held in Atlantic City during Convention week. Both Sisters are members of the General Council of the St. Cecilia Congregation.

The annual Piano Playing auditions, sponsored by the National Guild of Piano Teachers, were held in St. Cecilia Academy-at-Overbrook, Nashville, on April 30 and May 1. Pupils from St. Cecilia Academy, Overbrook School, and St. Henry's School participated in the auditions. Mrs. Violet Giller of El Dorado, Arkansas, a member of the Southwestern Division of Music Teachers National Association, was the adjudicator. Sister Anastasia, a member of the National Guild of Piano

Teachers, and of the American College of Music Teachers, is head of the music department of St. Cecilia Academy.

Miss Elizabeth Harwood, a member of the senior class of St. Cecilia Academy, was awarded a high school diploma in piano by the National Guild of Piano Teachers at the close of the auditions held at St. Cecilia Academy. Miss Harwood gave her graduation recital in the auditorium of the Academy on May 26.

Gregory Colson of Nashville, prominent teacher of organ, and a radio and television artist, gave an organ recital in the St. Cecilia Academy auditorium on May 15. Students of all schools in the Nashville area, staffed by the Dominican Sisters of the St. Cecilia Congregation, were invited to attend the recital.

The ninety-ninth annual commencement exercises of St. Cecilia Academy were held in the Academy chapel on the morning of June 4. The Most Rev. William L. Adrian, D.D., celebrated the Commencement Mass, and awarded honors and diplomas to the graduates. The Rev. James R. Hitchcock, principal of Father Ryan High School, Nashville, was the speaker.

Sisters Mary Michael Palko, Mary Benedict Ryan, and Marilyn McKinness, received the Bachelor of Arts degree from Siena College, Memphis, on May 29. These three Sisters taught in St. Thomas School, Memphis, during the past year.

Sister Reginald Gorman, former Prioress General of the St. Cecilia Congregation, died recently, in the 64th year of her religious profession. R.I.P.

Congregation of St. Catherine of Siena, Kenosha, Wisconsin

Sister M. Angelica, Vocational Director, attended the Midwest Vocation Convention held in Chicago in February. She was accompanied by Sisters M. Clotilda, former Vocational Director, M. Gabriel and Marie Joan of Arc.

Sister M. Clotilda who recently graduated from Marquette University, Milwaukee with a B.S. degree in nursing was appointed Director of Nurses at St. Catherine's Hospital. She succeeds Sister M. Emelia who was transferred to Sacred Heart Hospital, Hanford, California.

Sisters M. Angelica, M. Peter and M. Kevin were present at the Wisconsin Catholic Action Convention in Milwaukee, Feb. 28 through March 1.

The following postulants received the Dominican habit at St. Catherine's Motherhouse chapel on March 14: Sisters Marie Goretti, Mary Zedislava, Mary Perpetua, Rose Ann, Mary Stephen, Mary and Mary Jude. On the same day, two novices made their temporary profession: Sisters Marie de Chantel and Martin de Porres. The Rev. Raymond Leng, pastor of St. Mary's parish, Kenosha, officiated.

Sister M. Dolorosa, Chief Technologist at St. Catherine's Hospital, Kenosha, Wisconsin, and Sister M. Veronica, Chief Technologist at Holy Rosary Hospital, Ontario, Oregon, attended a postgraduate course in medical technology at the University of Colorado School of Medicine, March 16-20.

Sister M. Finbar, supervisor of the X-ray department of St. Catharine's Hospital attended a workshop in X-ray techniques, sponsored by the Catholic Hospital Association in St. Louis, the week after Easter.

Sister Mary Virginia represented the Congregation at the National Catholic Educators Convention in Atlantic City.

Sister M. Angelica participated in the Kenosha C.Y.O. religious vocation day, March 20.

Mother M. a'Kempis accompanied by Sister M. Stanislaus, Superior of Mercy Hospital, Merced, California, attended the Conferences of Mothers General at San Rafael, California.

Congregation of the Most Holy Rosary, Sinsinawa, Wisconsin

The Very Rev. Sebastian Tausin, O.P., of Bordeaux, France, accompanied by the Rev. J. B. Schneider, O.P., gave an illustrated lecture on St. Dominic's Country, Feb. 10, at St. Clara Convent.

At the St. Thomas Aquinas Convocation at Rosary College, March 6, Dr. Francis E. McMahon lectured on St. Thomas Aquinas and Democracy.

Mother Mary Benedicta presided, March 13-14, at the two day conference of the midwest-regional meeting of the Major Superiors of Women's Institutes of Pontifical Right in Chicago. The Most Rev. Albert G. Meyer addressed the assembly and the Rev. Charles J. Corcoran, C.S.C., of Holy Cross College, Brookland, Washington, D. C., gave a series of three conferences on "The Nature of Religious Government and the Functions of Superiors." There were 128 representatives from 16 states at the meeting.

The Very Rev. John A. Driscoll, O.P., American Socius to the Master General, visited the Motherhouse and offered Mass there on March 17.

On March 20, His Holiness Pope John XXIII, received the Sisters and students of Pius XII Institute, Florence, Italy, in a private audience.

The fourth biennial meeting of the Sinsinawa Dominican Federation was held at St. Clara Convent on March 21.

The Rev. James R. Gillis, O.P., St. Rose Priory, Dubuque, conducted a day of recollection at the Motherhouse, March 30, for eighty young women desiring an understanding of the character of the religious state.

On March 30, a group of Sisters and students from India, led by Rev. Jacob Chakiamury of the Archdiocese of Verapoly, India made a pilgrimage to the grave of Sister Christella, a Sister of the Destitute from India, who is buried in St. Clara Convent Cemetery. Sister died in 1957 while a student at the Stritch Medical School, Chicago.

Mother Mary Benedicta and Sister Mary Benedict attended the Conference of the Dominican Mothers General held in San Rafael, California, in Easter week.

St. Joseph Chapel in Regina Hall, now residence building at Edgewood College of the Sacred Heart, Madison was blessed on April 30 by the Most Rev. William P. O'Connor.

Sisters Mary Josefita, Venard, Bernado, Constant and Stephen Mary died recently. R.I.P.

